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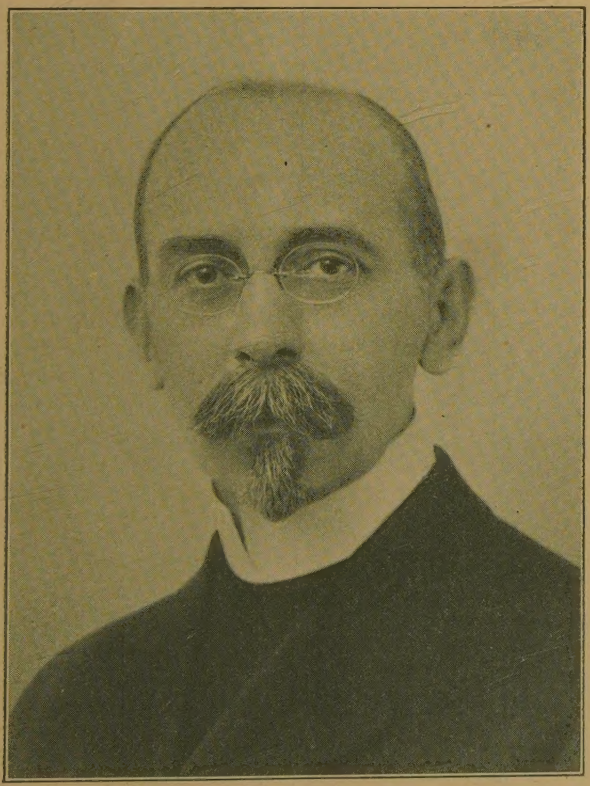
Of the Church · By the Church · For the Church

Luther League Review

The · Official · Organ · of the Luther · League · of America



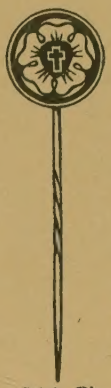
REV. FREDERICK H. KNUBEL, D. D.

First President of the United Lutheran Church in America.

President of the National Lutheran Commission for Soldiers' and Sailors' Welfare.

It will be interesting to Luther Leaguers to know that Dr. Knubel, the first President of the United Lutheran Church in America, was one of the original Luther Leaguers. As a member of old St. John's Young Men's Association in New York City he participated in 1888 in the formation of the first District Luther League organized, which was the beginning of the Luther League of America. Thirty years is a long time, but the hopes and prayers of the Luther Leaguers in a United Church have been realized and one of its first members has been elected the first President.

Pin with Hanger



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Luther League Review

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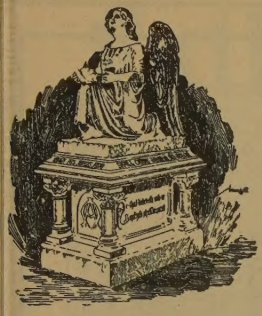

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LUTHER LEAGUERS CALLED TO THE COLORS!

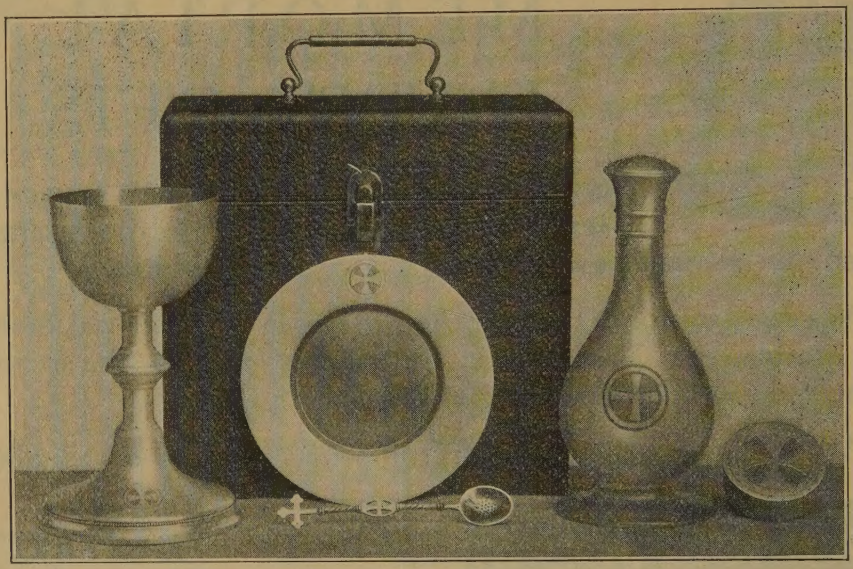
We are to fight a battle against ignorance—other people's ignorance—in 1917.

The Black, Red, White, Blue and Gold is our standard—Martin Luther the standard bearer.

The army of the Luther League is to follow him in a peaceful battle. The weapon we are to carry is Truth. The ammunition is information. It is ready. Every Leaguer must provide himself with a supply.

It was authorized at the Toledo Convention and has been prepared with the greatest of care.

Look it over once, and fill your cartridge belt, so you can do your part in 1917 toward letting the world know what it gained in the Great Reformation.



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Of the Church - By the Church - For the Church

Luther League Review

Luther League of Pennsylvania

Twenty-fifth Annual Convention at Greensburg, Pa., July 30-August 1

THE Luther League of Pennsylvania celebrated its twenty-fifth anniversary in a very simple but telling way at Greensburg, where it assembled in convention in the First Church. Although there were many familiar faces missing owing to the call of the country and business, nevertheless the earnestness of purpose and the genuine interest in the business of the convention was evident on all sides. The hospitality of the people of Greensburg from the time of the first arrivals until the last farewells lent not a little toward increasing the spirit of good fellowship.

First Session—Tuesday Afternoon

The religious services were conducted by Rev. L. J. Baker, Convention Chaplain, at each morning and afternoon session.

Mr. William H. Menges, president of the Luther League of Pennsylvania, formally opened the convention.

President Menges submitted the following report:

To the delegates and visitors of the twenty-fifth convention of the Luther League of Pennsylvania, greetings.

Let us at the opening of this convention breathe a silent prayer to our Heavenly Father that it is our privilege to gather in His Holy Temple.

Another eleven months of our work as Luther Leaguers has been completed since last we met in State convention. What wonderful changes have taken place in our civil life; what gigantic undertakings have been completed in the business world! How about our work as Luther Leaguers; have we kept pace with the world in our Church work? Have we undertaken and completed great things for the Kingdom of God, or have we been so busy watching the material progress of the world that we have forgotten the spiritual?

Last year we came to the convention anticipating great results from the celebration of the Quadricentennial of the Reformation; we hoped that the inspiration derived from the viewing of the glorious past of our Church would spur on our young people to make the present life of our Church even more glorious, by putting forth efforts for the extension of our Church's work, as well as inspiring the inner life of her people. The past has been great, but the future will be greater if we as her loyal sons and daughters are willing to do our part in the present work of the Church.

Today we gather with high hopes and great anticipations of a United Lutheran Church. The dawn of that day for which every Luther Leaguer has been praying and hoping seems to be rising in the east. This merger will not mean a merger of Luther League, for the League had known no synodical lines; however, this merger will make our work easier, but will also bring with it greater responsibility. We hope and pray that every Lutheran Church connected with this merger will recognize the Luther League as the official young people's organization of the Lutheran Church; not only recognize it as such, but see the importance of having our young people trained for efficient leadership in our Church, recognizing the fact that we are living in the age of trained leadership in the Church as well as in the State.

We miss from our register today some of the accustomed names that have been found on the roll at other conventions. Upon inquiry we find that they have answered to the call of their country. What else should we expect when they have been trained in the Church that has loyalty to the country in its confessional? As they have gone to fight our battles, have we closed up the ranks in our Leagues, or have we left their places vacant? In times like the present men are apt to forget God, or at least to put His service and claims second. It is our duty as Luther Leaguers to be found more active than at any other time, endeavoring to impress upon the young people of our Church the great importance of the spiritual life, and that only people who accept the Fatherhood of God and the brotherhood of man as revealed to us by our Lord and Saviour Jesus Christ can hope for final victory.

Your President received copies of the programs of every district convention in the State during the year. It was his pleasure to attend some of them. Every district convention was attended by at least one of the State officers. We found the district very much alive, the conventions well attended, the programs of an educational as well as of an uplifting character, the young people enthusiastic in their work. In making a general survey of our State Luther League, we feel very much encouraged, the only sad thing we find is the vast number of Lutheran Churches whose young people are not affiliated with us in this noble movement.

Your President hoped that he might be able to bring a report to this convention without touching upon anything unpleasant; nevertheless, after looking over the Treasurer's report, he feels obliged to call your attention to a few things. When we consider that only eleven months have passed since our last convention, we have done real well, but we have not done our best. We are living in the age of giving. This great war has taught us that the great aim of life is not to get all we can for ourselves, but to give all we have for others. We have given vast sums to alleviate the sufferings of the body and for the support of our national affairs in this war, which is right and proper; but let us not forget that the work of God's Kingdom must not be neglected, for it is the foundation of our nation, and if the foundation is weakened, the superstructure is in danger. The committee appointed at our last convention to collect the balance of the Jubilee Fund, have tried hard to perform their duty, but in looking over the Treasurer's report, we find the Leagues have not all responded to their pleadings.

Your President wishes to call the attention of the delegates to this fund, and asks you to go back to your various districts and locals and make another effort to clean up this debt. No matter how liberal we are in some causes, we cannot pose before the world as philanthropists until our honest

debts are paid. Your President wishes to commend this committee for its untiring efforts in their work. Wish to call attention to unpaid dues; your President feels now is the time to attempt to collect these, as everybody seems to be in the habit of giving.

The work of your President has been made easy by the co-operation of the officers and committees, for which he is very grateful; especially does he wish to express his appreciation for the assistance of the chairman of the Executive Committee, who has so successfully worked out the details of this convention. We also feel indebted to him for the copies of the State Bulletin, which all of us have enjoyed greatly.

Your President has the following recommendations to offer: First, that an Extension Committee be appointed at the opening of every State convention instead of at the close, this committee to serve until the opening of the next State convention. As this committee is made up of one member from each district, it is impossible for it to meet during the year. Your President believes if this committee could get together during the sessions of the convention and find out what is being done in the various districts along extension lines, some definite plan could be suggested which would result in some extension work being done.

Second, that special effort be put forth in Junior and Intermediate work along the lines that will be suggested in our Junior Conference.

Third, that the local League keep in touch with every member that is called into the service of his country, and at every devotional service a silent prayer be offered for their spiritual and temporal welfare.

Fourth, that the Leagues endeavor to keep in touch with those members who move from one place to another, endeavoring to help them to find a church home in the town to which they have gone in order that they may be not lost to the Church.

Mr. M. Haller Frey, Treasurer, made the following report:

RECEIPTS.

Balance, August 4, 1917	$26.89
Offerings, Reading Convention	52.41
Special Contributions	44.30
Loan from Bank	250.00
Dues from Districts and Locals	1,032.46
Jubilee Fund from Districts and Locals	788.83
	$2,194.89

DISBURSEMENTS.

Dues to Luther League of America	$575.00
Special Contributions to L. L. of America	33.30
Jubilee Fund to Luther League of America	788.83
Speakers and Expenses, Reading Convention	170.54
Expenses to Date, Greensburg Convention	62.75
Loan with Interest to Bank	257.50
Expenses of Officers and Executive Com.	55.47
Printing Programs, "Bulletin," etc	164.90
Postage	72.63
	$2,180.92
Balance	$13.97

The following supplementary report was made in addition to the above:

The amounts received for the Jubilee Fund since closing the books are: Allentown District, $41.48; Pittsburgh District, $115.92; making a total of $157.40.

Additional dues have been received from Allentown District, $40; Greensburg District, $1.35, and Schuylkill District, $2.15; making a total of $44.50.

Mr. Elmer E. Becker's report as Statistician showed a membership of 269 Senior Leagues with 11,695 members, 5 Intermediate Leagues with 84 members and 100 Junior Leagues with 3,998 members. The total amount received and used for local purposes was $11,179.26, an increase of $1,263.65 over that of last year, while that received for benevolences was $3,280.06, an increase of $9.86 over last year's amount.

Mr. F. C. Leupold, chairman of the Executive Committee, presented the following report:

The chief work of the Executive Committee during the months since the last convention was the planning for this convention.

The committee met in Harrisburg on November 19th in the parlors of Zion Church. Mr. Elmer E. Becker, of Perkasie, State Statistician, was elected to act as secretary to the committee.

The matters pertaining to the Jubilee Fund, extension work, and junior and intermediate work was delegated to the respective committees with instructions to push their work.

The committee felt that there should be a convention and did not overlook the fact that this was the twenty-fifth anniversary and would have made some special plans for its observation, but owing to the abnormal times in which we are living and the abnormal conditions that confront us as a nation, it was decided that nothing be done in a special way this year, but that probably some future convention could be made a more elaborate one.

The details of the convention were put into the hands of a committee consisting of the president, the chairman, and Dr. Menges. This committee met in Harrisburg, January 13th, and the theme of the convention as well as some of the speakers and program features were outlined and the dates of June 25, 26, 27 decided upon, which met with the approval of our hosts, the First Church of Greensburg.

About this time the first really big combined Lutheran Church move was forming and the Lutheran War Commission "went over the top." The call was sent out for certain selected pastors to serve for certain periods as Camp Pastors in the various cantonments, and among those asked to serve was Dr. MacLaughlin, and like any good American he consented, but alas, his time was during the days that the convention was to meet in his church. The faithful crew of his congregation were too timid to try to sail the ship over the convention waters in the absence of their captain and the news was flashed on to the chairman, who after long distance telephone consultation with the president, decided the members of the Executive Committee would have to be called together to consider the suggested change of dates. The chairman met Messrs. Menges and Frey and Dr. Menges in Harrisburg and Messrs. Wilharm and Fuhr in Pittsburgh and proceeded on to Greensburg, where the entire matter was gone over with the local committee and the pastor loci, and after further consultation by mail with the Executive Committee, July 30 and 31 and August 1 were chosen as the new dates. Notices were sent at once to all Leagues.

The speakers who had consented to address the convention on the first date were written to and with two exceptions were retained for the newer dates.

The local committee at Greensburg have been very loyal in doing their part in helping to make this convention a success and too much praise cannot be given them. Especial mention might be made of those with whom the chairman has had communications and assistance—Miss Truxal, Miss Johns, Mr. Gesler and Dr. MacLaughlin. Then, too, we owe a great deal of thanks to the members of this congregation who have opened their homes so freely for the entertainment of the delegates.

The registration fee charged the delegates is a new feature and we trust that the convention will voice its sentiments concerning it during the business sessions of the convention.

Since the last convention three issues of the *State Bulletin* have been published and sent out. The chairman was reappointed editor and is very grateful for the many kind things said concerning it. This convention should decide whether it shall be continued. Special thanks are due the assistant secretary, Miss Gable, who in spite of the crosses in her home, saw to the addressing and mailing of the three issues from a mailing list of nearly a thousand names.

The numbers at this convention are necessarily small. Scarcely a local League in this State but what has given one or more of its officers and numbers of its members to the service of their country. With more than 200,000 Lutherans in the service, it can be easily understood why the young men of our State are so conspicuously absent from this convention. Then, too, many have written that they could not get away from their business to be present and we sorely miss many of the familiar faces. We are proud of these, our fellow Leaguers who are to be found among the patriots, and some of those here present expect soon to enter the ranks.

While the war that this country is waging is a mighty and important one, yet the war that the

hurch of Jesus Christ has waged for years must not e neglected and it behooves us who are present to e diligent about the business of the King of Kings, ence our theme, "Onward for the King."

One or more of the members of the Executive ommittee have been present at every district con- ention since the Reading State convention, with only ne exception. The reception afforded was very ratifying.

The committee very heartily commends the National onvention to the delegates. It meets in Buffalo, . Y., August 27, 28, 29, and credentials can be had t the registration desk.

We have come together for inspiration and in- ormation If you are faithful upon the attendance f the sessions you will receive both.

Mr. John Greiner, Jr., chairman of the Extension Committee, made a brief verbal eport of the work done by that committee, tating that the work had been carried on hiefly through correspondence.

In the absence of Rev. P. George Sieger, hairman of the Junior and Intermediate Committee, a letter from him was read in which he expressed his regret at being un- ble to attend the convention due to his call o report for duty as Camp Pastor at Camp Wadsworth.

The report of the Jubilee Fund Commit- ee, Mr. D. A. Kommel, chairman, is as ollows:

Letters were sent to the president and treasurer f all districts with a plan whereby the committee ould be kept in touch with the work and also in- rmed of the progress made in each district.

Various letters and appeals were sent to the offi- ers throughout the year, but we regret very much o report that the work is not yet completed, though ome progress has been made. We also regret that ome of the officers failed to send reports and failed o answer communications.

Report forms sent out in June have been re- urned showing that $1,564.21 has been paid. This e feel sure is not the sum total received by the State Treasurer, as several districts have failed to end complete reports.

According to our reports, two districts, Northeast- rn and Northwestern, have paid their full appor- ionment, and two locals, Emmanuel of Middleburg nd First Church, Jersey Shore, these locals not eing affiliated with any district.

We also desire to thank all those who have in any way helped us with our work. We trust and pray hat those districts which have not paid their Jubilee Fund in full, will not be content with paying only portion of this fund, but will strive with might nd main to pay it in full before January 1, 1919.

A letter was read from Mr. Hodges, Gen- eral Secretary of the Luther League of America, expressing his regret upon being unable to attend the convention owing to a conflicting date, and his best wishes for a good convention. A letter of greetings from the Kansas Luther League was read.

President Menges appointed the follow- ing committees:

Nominating—Mr. M. Haller Frey, Miss Elizabeth Maltzberger, Mr. M. D. White, Miss Anna Blank, Mr. Paul Huntzinger, Mr. John Greiner, Jr., Mr. Genes McKey, Mr. Christian Huber, Miss Gertrude Schirmy and Mrs. M. W. Cross.

Resolutions—Rev. Warren Nickel, Rev. Frank Rich- ter, Rev. H. R. Whitteker, Mrs. Myrl Landis and Miss Edna Frobese.

Auditing—Mr. John Greiner, Jr., Mr. A. P. Bode and Mrs. Sadie Watson.

Luther League Review—Mr. Reinhold Schmidt, Mr. Carl Wolf and Mr. William Jones.

Second Session—Tuesday Evening

Expressions of welcome were very ear- nestly voiced by Miss Anna Johns, chair- man of the local committee; Rev. C. P. MacLaughlin, D. D., pastor loci; and Hon. Harry N. Yont, Mayor of Greensburg.

Miss Anna Johns said:

We of the Luther League of the First Church of Greensburg extend to the members of the convention a most hearty welcome. In preparation for the convention we have looked forward to the fact that it will have a far-reaching effect. We have put forth our efforts, not with a selfish aim, but that they may have the effect of furthering the work of God's kingdom.

Rev. MacLaughlin, pastor loci, said:

I have a particular part to perform before I introduce a distinguished person to a distinguished audience.

I am the "Pastor Loci"—I am the "General Factotum." This is a day of generals. There is General Pershing, major generals and general nuisances. I am the General Factotum. If there is anything you want in connection with this convention, just come to me. We want you to make yourselves at home. We want you to feel at home, for the fact of the matter is that we are honored at having these distinguished guests from all parts of the Keystone State.

If I were going to talk about two hours I would tell you the history of the Luther League and I might say that I think every pastor should be interested in the Luther League.

I have the privilege and the great pleasure to introduce to this convention a gentleman whom we all honor in this city. He is not a Luther Leaguer nor a member of the Lutheran Church. That is his misfortune. What he is, I do not positively know, but I believe he is a Presbyterian. But I do know that he is a gentleman. An American gentleman. An American patriot whom I do not hesitate to introduce to you.

So it gives me great pleasure to introduce to you my friend, a man whom we have all been watching. He is giving us good government and he is making Greensburg more beautiful every day. It is a beautiful city and it is going to be more beautiful. You have all heard the story of Rome and know how it is built on seven hills. Well, Greensburg is built on seventy-seven hills.

I introduce to you Mr. Yont, Mayor of Greensburg.

Mr. Harry Yont, Mayor of Greensburg, on being introduced, said:

It is a great pleasure to be with you this evening and as a representative of the people of Greensburg I extend to the members of the Luther League of Pennsylvania a most cordial welcome. We trust that your visit will be a great pleasure to you and you will feel that we are interested in your work.

This city is the county seat of Westmoreland County and is of especial interest to you because it was chiefly settled by Lutherans—and Presbyterians. There are many points of interest in and about Greensburg that it will well repay members of this League to visit. Principally, there is Harold's Cemetery or Graveyard, as it was formerly called, and there you will find many names sacred to Lutherans. The tombstones were taken mostly from nearby quarries, and were carved by a man named Heinz, who was a member of the Lutheran Church.

It may be of interest to you to know that the first court held here that was held west of the Allegheny Mountains in the private residence of John Hannah, just north of here. Subsequently this home was destroyed by Indians and the county seat was moved to Greensburg.

Suffice it for me to say that you are welcome and during your visit the freedom of the city is yours.

President Menges responded to these cordial welcomings as follows:

We came here not to lose the identity of our own ideas, neither do we wish to lose the identity of yours, but rather to blend the two sets of ideas so that when we are through we cannot tell our ideas from yours nor yours from ours. For it has been truly said that we are living in an age of ideas. It is one of the most remarkable ages we have ever known.

We have listened to the addresses of welcome and we trust we shall all feel at home and hope that nothing will happen while we are in this city to mar the pleasure of our stay. We trust that it will not be like Mose, who was recently married. He returned to the minister who had officiated, with the idea of having the knot untied. "But you took her for bet-

ter or for worse," said the minister. "Yes," said Mose, "but she is worse than I took her for."

We hope that the people of Greensburg will have no occasion to find us worse than they took us for. I cannot, in closing, think of any more appropriate lines than:

"Having chosen our followers let us retain our trust in God and go forth filled with joy and with merry hearts."

Rev. Prof. A. R. Wentz, Ph.D., Pennsylvania College, Gettysburg, delivered the address on the theme of the convention—"Onward for the King." He said in part:

This is a great day for the leaders of men. For man is moving. Moving by millions—moving upward and downward—backward and forward—north and south—east and west. The direction in which he moves as well as the pace at which he moves is determined by the leaders of men. Yes, this is a great day for the leaders of men. And it is a great day for Victory. Ah, how eagerly men are looking for Victory. Millions, hundreds of millions, are looking for Victory. On all sides men are looking for peace through the medium of Victory. Yes, it is a great day for the quest of Victory. Now we Luther Leaguers are interested in the Divine Leader of men. We are engaged in the quest for Victory. We are all seeking "Peace." That peace which "passeth all understanding." Both for men and army are we enrolled.

It is quite fitting that we should pause to consider the divine and unique character of the Leader. He is indeed a royal Leader. Any one who has studied His life will be able to say that this royal Leader of men has indeed a unique character. Jesus Christ, we call our Divine Leader, and we do well to call Him our Leader. What is the secret of His power with men? John the Baptist says He is a superior leader, a kingly leader. "But, John, how do you account for the superiority of this Leader over others?" The shaggy prophet bows his head. "Behold, the Lamb of God, He takes away the sin of the world. The cross of Jesus Christ is the secret of His leadership." But let us ask another, John the Apostle, the Evangelist, the Seer. "John, what are your views on the leadership of Christ?" "He is my king because He suffered and died on the cross for me." The secret of His leadership is His scepter—His Cross.

During the year 312, when Christianity was first established in the Roman Empire, Constantine was advancing toward the city with the hope of conquering it. He had among his men a band of Christians. They were the most valiant and noble of all his men and there were also at that time some within the city of Rome who followed this new religion. During their march, or rather as they had halted outside the city for a rest before the attack, Constantine saw a flaming sword in the sky showing the letters "I. H. S., or Jesus, Saviour of Men," but Constantine interpreted the sign to mean "In hoc signo," or "By this sign we conquer." He adopted this sign as his symbol and marched into the city victorious.

It is to our advantage to look into the heavens for the signs that are shown there. Never before have Luther Leaguers had such a tremendous opportunity to do good as they have today during this great world crisis, at the end of an old age and the beginning of a new one, and therefore they should march onward for their King in a whole-hearted way in order to be a mighty factor in determining the future course of the world.

At the close of this session the delegates and visitors were entertained in a most enjoyably informal way, in which unique methods to get acquainted were used and interspersed with vocal solos and recitations and followed by refreshments.

Third Session—Wednesday Morning

The secretary read a letter of greeting from Mr. Henry W. Fiedler, President of the Luther League of New Jersey, and also a letter from Mr. Elmer E. Becker, Statistician of the Luther League of Pennsylvania, expressing his regret at his inability to be present at the convention and extending his best wishes for a successful convention.

A most interesting and helpful conference on Junior work was conducted by Miss Brenda Mehlhouse, Norristown, who emphasized the importance of training the children in the home, in the Sunday school and in the Luther League. She said that

DELEGATES TO THE

his can be done only by the co-operation of he parent, the Sunday school teacher and he senior Luther League workers. Leadrs are needed to organize and interest the hildren in Luther League work. Some of he following general plans were suggested y Miss Mehlhouse:

o Organize—
Advertise with posters.
Send out written invitations.
Have the first meeting an interesting one.
Select officers among the children.
o Have an Interesting Meeting—
Use stories.
Study the stories so as to be able to tell them.
Enlarge the illustrations on cardboard.
Get stories from religious books and magazines.
Use pictures.
Have Biblical pictures on the walls of the room.
Have pictures of the great men of our Church.
Use books.
Read a chapter of some book each week and advertise with posters.
Have contests in the way of compositions on books read.
Use attendance rolls.
Have some one appointed to take care of the attendance.
Use birthday roll.
Make some mention of each member's birthday.
Use honor roll.
Give credit for some work done and indicate it by different colored stars.
Use rainy day record, guest record, go-to-church record.
Have memory work, make scrap books, have drills and socials.

A most interesting discussion followed his helpful conference and demonstration.

Mr. M. Haller Frey, chairman of the Nominating Committee, submitted the report and the election of officers resulted by he following being elected: President, William H. Menges, of Menges Mills; Vice-President, Karl J. F. Wilharm, of Pittsburgh; Treasurer, Roy C. Beaver, Greenville; Secretary, Marion V. Hirzel, Philadelphia; Assistant Secretary, Irene Gable, Lancaster; Statistician, Elmer E. Becker, Perkasie.

Mr. Leopold, chairman of the Executive Committee, presented a small token to the retiring treasurer, Mr. M. Haller Frey, from the Executive Committee and Pennsylvania Leaguers, in appreciation of his many years of faithful and efficient service. Mr. Frey expressed his thanks to the convention and bespoke for his successor the same co-operation that had been given to him.

At the close of this session there was a conference for pastors exclusively to discuss the work of the Luther League.

Fourth Session—Wednesday Afternoon

The privilege of the floor was granted to Rev. Yeiser to present the cause of temperance and of Irving Lutheran College for Girls, Mechanicsburg; and to Dr. Elson and Dr. Ritter, who spoke on behalf of Thiel College, Greenville, all emphasizing the importance of sending the young people to a Christian college.

Rev. Warren Nickel presented the report of the Committee on Resolutions, which was adopted, the item referring to the loyalty of the Luther League of Pennsylvania to the country being adopted by a rising vote. Following is the report:

Whereas the work of the Extension Committee of the Luther League is vital to the League's existence and therefore most essential to its growth;

Whereas the work of this committee has become merely a perfunctory routine;

Whereas there is a definite statement of purpose for

NNSYLVANIA CONVENTION

this committee in the constitution, Article 9, Section 4, whose duty it shall be to promote the interest of this organization among the young people of the State;

Therefore be it resolved:

1. That the Extension Committee be requested to prepare a tabulated statement containing the number of local Leagues in each district, the number of Leagues added during the year and the number of congregations without local Leagues, and that this table be printed in the program.

2. That this committee also present an annual report containing a brief account of the living and vitalizing activities in each district.

3. That this committee gather the seed thoughts of the convention and transmit the same to the local Leagues, through the District Extension Committees.

Whereas the welfare of the future Church is entirely dependent upon the proper instruction and thorough training of the children of today, therefore be it resolved:

1. That we again urge the districts to make the Junior League and its importance a prominent feature of its program.

2. That we ask the Extension Committee to stress this work in their effort to promote the work of the Luther League in the State.

3. That we request the locals to avail themselves of the inspiration, the enthusiasm and information in the ready services of Miss Brenda Mehlhouse.

Whereas the Luther League of America has arranged a program especially intended to make effective work of the Lutheran Church in the solution of the many perplexing problems in this most critical period of our beloved country's life, therefore be it resolved:

1. That we urge a full representation at the coming convention in Buffalo, August 27-29, the theme of the same being "Patriotism in the State and in the Church."

2. That we memorialize the Luther League of America to inaugurate a nation-wide propaganda which seeks to arouse an interest in behalf of the losses that befall the Lutheran Church when members move from one locality to another. That definite and specific plans be adopted which are purposed to conserve the interest and spiritual life of such floating members by keeping them aligned with the organized Church.

3. That the Executive Committee of the Luther League of Pennsylvania be authorized to present this memorial to the Luther League of America at its next convention to be held at Buffalo, August 27-29. This committee is also hereby empowered to cause to function among the Luther Leagues of Pennsylvania such plans in part or whole as may be devised and adopted.

Whereas the heart of every Luther Leaguer of America rejoices in the fact that 200,000 of our Lutheran boys are in the service of this country in answer to its call, even though our hearts are burdened through the depletion of our home ranks and the pangs occasioned by our boys' removal into strange and dangerous scenes at home and abroad, therefore be it resolved:

1. That every local League be encouraged to keep their memory bright and remain in constant touch through the much longed for, regular, cheerful, reassuring and inspiring personal letter.

3. That the temporal and spiritual welfare of "The Boys" be daily plead before the Throne of Grace by every Luther Leaguer in private, and at every assembled local League in public prayer.

Whereas we are engaged as a nation in a great and critical war for the maintenance and perpetuance of great and vital principles, therefore be it resolved:

1. That we, the Luther League of the State of Pennsylvania, in convention assembled, herein pledge our support to our Government; and call attention to the fact that the confessions of the Evangelical Lutheran Church, of which we individually are members, specifically requires loyalty to the Government under which it lives.

Mr. M. D. White, of Lancaster, offered the following amendment to the constitution:

Article IX, Section 2, which reads "Officers shall be elected by ballot at the annual convention, and shall serve until their successors shall be chosen," changed to read as follows: "Officers shall be elected by ballot at the annual convention and shall be installed at the last business session of the convention at which elected, and shall serve until their successors are installed."

Judge George A. Baldwin, of Rochester, spoke in part as follows on the subject "The Luther League and the Merger."

I want to begin with the proposition that the state, the Government, is a divine institution. The powers that be are ordained by God. If we "render unto Caesar the things that are Caesar's" we must render unto God the things which are God's. Yes, government is a divine institution. And in the beginning when men associated themselves in government, even if this government be the most primitive kind, that association was the recognition of the proposition that the government of Caesar is also of God and his Christianity betokened his allegiance. That being the truth, the morality of the government depends upon the morality of the citizens that compose the government. In other words, there is such a thing as national dishonor. There is such a thing as civic righteousness. Prussian government is based on the fact that the same morality that binds the individual binds the state. The German philosopher Von Biersten wrote an essay on the relation of moral law to the state. He wrote it some years ago, but I suppose that it has been more widely read on this side of the Atlantic since the beginning of the war than in all the years prior to the war. But in that essay he teaches that the highest duty of the state is the extension and perpetuation of "power." In other words, the supreme end of the government is "power." He teaches that the worst vice of a state is weakness. Weakness is that which is to be deplored and to avoid above all other things, and power is that which should be cultivated, and he teaches a corollary of that proposition, which is that the highest end of any individual is the development of himself as a cog in that machinery as the means to the creation and perpetuation of that power, and many of the things which have happened to the Central Powers and choked their moral sense will find their justification in the teaching of this philosopher. And I say that if we accept the teachings of such men as these, if we study their writings, we can account for some of the things that have been done by the Central Powers in this war.

The greatest influence in the state toward the development of the individual is the Church. Dr. Wolff in his book "Lutheranism in America" points out the effect which war has upon the morality of the state. In his own language he says that no other influence has done so much to extinguish the science of the gospel or to lower the standard of morality of the nations upon which this calamity has been inflicted.

Now it seems to me that the conduct of the war by the heads of our Government has alleviated the conditions common to the existence of war, and our information is, in fact, that the places in which the camps have been located have been purified morally by the Government rather than the reverse, and the reason why the progress of morality has been lowered is because the Church failed to discharge its function which it ought to perform.

As the Church is the principal teacher of morality in the nation, it must be capable of teaching morality, and it will not be capable of teaching morality and meet the new conditions as they arise except as it is prepared to meet the new conditions and new burdens thrown upon it. Just as an industrial corporation is unable to meet the demands caused by new conditions without remedying the machinery which it uses, so the Church cannot expect to adjust itself without a change of some kind.

Protestantism is divided into many sections. The Lutheran Church has been divided and its energies have been dissipated. As an economic proposition the Lutheran Church cannot hope to discharge its duties which have evolved upon it and do the work in this land which has been thrust upon it, without an organization that is able to take care of the new conditions about which I have spoken.

The Presbyterian Church, or the Lutheran Church, or any of the Protestant Churches, cannot hope to discharge the duties which they are asked to discharge if they are disunited as they are now. By no means is it to be said that there is any advantage in union as long as there is a lack of unity, but the fact of the matter is that the line of division in the Lutheran Church in America has been a line that was not definite in outline. The merger is on

...wash of civilization and upon this basis every ...ssary ...s the next step that common territory ...n which he can extend his work and labor.

Fifth Session—Wednesday Evening

The musical numbers at this session were ... anthem by the choir, "Seek Ye the Lord," ...d a solo, "How Lovely Are Thy Dwell-...gs," by Mr. J. E. Sweet. Rev. Paul H. ...ness, of Pittsburgh, and camp Pastor ... Camp Lee, Va., spoke as follows on the ...ame, "The Glory of Leadership Lies Be-...re You—Onward for the King":

...Think what leadership means in a time like this! ...hat a profound responsibility rests on the men who ...ermine the present times. Our own land has ...ot given the greatest task that ever has been placed ...any nation. Our own nation is to be the saviour ... this war. It has taken some of us a long time ...understand this.

...From the sacrifices that are to be made today a ...w world will be born. Men come from every nook ...d quarter of the country and the Stars and Stripes ...ll have a new meaning. They are learning what ...erica stands for. They are learning what America ...ust stand. There is no place in America today for ... man who is not one hundred per cent. American ... nothing else.

...Our land needs leaders today. We can get lead-...rship, but sometimes we get the wrong kind of ...adership. The world needs Christian leaders. Ed-...cation without God in Germany substituted Reason ... Revelation and an arrogant God of Kultur for ...e sacrificed Christ. The result is that the State ...as the throne of God and as the State could do no ...rong, turned the dogs loose and turned the world ...ood and crucified the Son of God anew.

...The world needs Christian leadership that makes ...hrist King, that places His law first in directing ...ational affairs. The nation needs the Christian con-...ception of love.

...The Church needs leaders as never before. The ...lds all over the land needs ministers. And if ...re is any young man in my audience who has not ...et determined on the work he has in mind to ...o, decide whether he shall be a lawyer, a dentist or ...ctor until he has asked himself if he shall not ...ve back to the Lord the life which the Lord gave ...m. Life came from God and should be given back ... Him.

...Leadership is not always glorious. Tamerlane was ...e great leader. He erected himself a throne on a ...ramid of human skulls. Napoleon was the world's ...eatest leader and robbed France of the flower of ...r land. William the Second was a leader—march-...g at the head of a million men and in his path ...re is the weeping of widows and the moaning of ...phans mingled with the cries of orphans for food. ...ere is no glory in leadership.

...I would tell you of another leader. Behold not an ...rogant king, watching the march of men to slaugh-..., but a man of sorrows and acquainted with grief ... walks at the head of twelve humble fishermen ... in His path is the hosanna of the healed and ...joyful shouts of little children. He had at His ... a legion of flaming swords yet He dreamed no ...isions of horror. The desert possessed as the ...e as He passed by. He prayed an empire and ...today a million would die for Him.

...The rolling centuries prove true the word, "He ...t life shall lose it." May God give our Lutheran ...ople to take up this leadership and follow Him ... when you come to the great end of all things ...u shall bring the treasures of His eternal truth ... set the value of your life and it will shine ... like the stars forever.

Sixth Session—Thursday Morning

The Senior Conference was conducted by ... Karl J. F. Wilharm, Pittsburgh, Vice-...esident of the Luther League of Penn-...ylvania. In his remarks to open the con-...erence Mr. Wilharm defined the duties of ... various officers and committees of the ...ague, which were later discussed and ...any helpful suggestions exchanged.

...President Menges then introduced Rev. **Albert W. T. Steinhaeuser, D. D., Allen-...town**, who spoke on "The National Lutheran Commission for Soldiers' and Sailors' Wel-...fare." Dr. Steinhaeuser brought out the following points:

1. The scope or nature of the work.
   - Camp Pastors are the go-between between the chaplain and the private.
   - The government has chaplains simply to increase its fighting force, while the Camp Pastor's first and only thought and work is of Christ.
   - The Y. M. C. A. has Christian social activities which must be supplemented by the Camp Pastor on the religious side.
   - The Camp Pastor is the one link between the Church and her boys in the service.
2. The blessings of the work.
   - A Christian service to our boys. Camp Pastors baptize and teach the boys. They care for their spiritual welfare to the very end.
   - A golden opportunity for our Church. War has brought all Lutheran hearts together as one. It will make our Church a patriotic American church.
   - A patriotic duty to our country.
3. The needs of the work.
   - The support of prayers.
   - The name and address of every Lutheran boy in the service.
   - Subscriptions for papers and magazines for the boys.
   - Lutheran literature, church and parish papers, volumes of sermons, Christmas boxes and gifts.
   - Public services using the same books as the boys use, the Army and Navy Service Book.
   - Keep pace with the boys by reading the same lessons, hymns and prayers as they have.
   - Support the earn financial drive of the National War Commission.

WILLIAM H. MENGES, PRESIDENT

Rev. C. P. MacLaughlin, D. D., made a report of the Conference for Pastors, offering the following resolution, which was adopted:

Resolved, That the Luther League of Pennsylvania, assembled in its twenty-fifth annual convention, at Greensburg, July 30-August 1, 1918, is most heartily in favor of going along with the synods into the pending merger and of becoming the official young people's organization of the United Lutheran Church of America. It hereby requests the Luther League

of America to give this matter serious consideration at its meeting in Buffalo on August 27-29, 1918.

The report of the Credential Committee showed an attendance at the convention of 100 delegates, 6 visitors and 16 pastors.

The question of delegates to the National Convention was left in the hands of the Executive Committee to appoint only such men and women as would be sure to attend. The following persons were appointed: Messrs. William H. Menges, Menges Mills; P. W. Banker, Kingston; F. C. Leopold, Philadelphia; A. D. Freeman, Pittsburgh; Miss Alice Kimmel, Greensburg; Margaret M. Schueltz, Warren; Rev. L. C. Manges, D. D., Harrisburg; Rev. H. S. Paules, Perkasie; Rev. N. E. Yeiser, Pittsburgh; and Rev. A. R. Wentz, Ph. D., Gettysburg.

A very interesting address by Mr. George M. Jones, of Reading, on "Preparing for Peace," held the attention of the convention. Mr. Jones said in part:

The first thing to do in preparing for peace is to win the war. And those that are not helping to win the war will not be ready for peace when it comes. Only those who are earnestly and actively engaged in helping to win the war at this time will be ready when peace eventually comes. There will be no place for those who are not now helping to win the war.

The Lutheran Church is doing a great deal to help win the war. A number of our boys are in line ready for battle and our men at home are in service. All of our loyalty is pledged in winning the war and we are enjoying that loyalty. That is our first point in preparing for peace. This is our training camp. Your training camp is wherever you are doing your war work. It may be in the Red Cross rooms. No matter where it is, it is your training camp. Lutherans and Luther Leaguers must find a place or they will not be prepared for peace when it comes.

The second point in the preparation of peace is that we must rally the forces that belong to the army of God. That is our second task. Our camp pastors are rallying the forces of the Lord and we are going to continue to do so. When peace comes there are going to be a great many of our customs and ideas that will be out of place and that will be forgotten and lawyers, teachers and merchants will be affected by the fruits of this wonderful peace. The army of the Lord must carry off some of the fruits of this peace. We cannot do this unless we enlist in the preparation for war at this time. Why, the preparation that the boys are making now for war is in reality preparation for peace. They are getting it in the army camps. Blood has been made to run stronger, where it was weak, weight has been reduced in some cases and gained in others. They are going through physical training. In some cases they have taken up work that is equivalent to a college course or regular university training. They are learning to fight with their firsts. And when they come back they are going to bring back better bodies than they took with them when they went away. They will have bigger and better ideas and, above all, those boys will be *men*, even though they are not yet twenty-one. And they will have the minds of men even if they went away with the minds of boys. They will look at the church with a different view. They will look at their pastors and teachers from a different standpoint. They will lie down in the smelly trenches, they will live with disease, they will face the dangers of humanity. We do not know who will get into the war before we are through with it. They are getting a world's view. Let us try to get it here. As we read in the newspapers of the happenings over there, let us try to get a part of the viewpoint. Read the newspapers and feel that every day you are doing as much. Let not a day pass that you, too, do not "Go over the top." Read of the war work. Write bright letters to the boys. You will find that they answer them. That they answer them quicker than you wrote them. That will be a part of the war work.

Now, the Lutheran Church should have a definite part in the peace that is to come. What part should the Lutherans have in this peace? We cannot say what part we will have as Lutherans, but we can say what part the Luther Leaguers will have. We are not legislating here for the united body. What do the coming days mean to the Church. That is, the Christian Church. What will the world ask of the Church? What have we to offer? What does the world need? There is no new answer to that tremendous question: "The Word of God."

The world will need that more than anything. But you say "Why make a speech about that?" But what is the Lutheran Church's particular part to play in this peace? What is its peculiar part in this crisis? Read that Bible. If you cannot get anything out of that book—it is your fault. God sends His spirit to guide you, but if you will not make any use of it, the consequences are upon you. After a while, then you say, each man will have his own creed! That is right. We should each have our own ideas. Individual interpretation is the Lutheran's message to the world. We do not want any German theologist to tell us what constitutes the Word of God. It is still the individual interpretation that we will favor. *Find the Word of God.* Lutheranism still insists on the individual use of the Word of God.

The next thing and one that is seldom talked of—the individual priesthood. The duty of each believer is to serve God. Learning from God where your place is in the world is your duty. By the Word of God you will be committed to a place in the church. They used to confer orders in the old days and today some of our churches call it the conferring of orders. We do not confer orders in the Lutheran Church. God gives us our orders and they are confirmed at confirmation. That is our preparation for peace. What else will the Lutheran Church do? What is the reason of this war? "To make the world safe for democracy." What democracy needs is men and women who are fitted to use it! Democracy is not safe for men and women who do not have the right kind of ideas. Russia is an example. When we read in the newspaper that Russia had become a democracy we shouted and cheered. We sang the Russian national air. But a little later, did not we ask ourselves "Have we not rejoiced a little too soon?" For democracy was not rightly used in Russia.

The men who come back from this war are going to take a part in this democracy. How often it is said that the church is not run for men. We discuss our boy problem as if it were a new problem. It is that we have not trained hard enough. Surely it is that there are more women in the church than men, yet statistics show that there are about as many men in the world as women. The church should see to it that these conditions are changed so that the boys will profit by the church. They will have seen the wonders of the world before they get back. We must have more elementary preaching. As Rev. Krauss said this morning, we must have more elementary preaching in the camps. But why in the camps, why cannot our boys get the elementary preaching they need at home in their own church? We have had too much religion that has been preached with an idea that "If you do not be good you will not get to heaven." That is not the right kind. We have too much inarticulate preaching: we must have more articulate methods.

We have got to find the imperative needs and then in turn train for them. You hear people say that high school clubs interfere with the activities of the church. Then the high school clubs should be stopped and you should have the courage to say that they should be. Sometimes it is necessary to frown. Yes, our Luther League must be a training camp and we must work so that we do not duplicate our organizations.

At the close of this session the delegates and visitors were treated to a most enjoyable automobile ride through the surrounding country, returning to the convention church, where a picnic supper was served by the Leaguers of that church, of which appreciation was evidenced in a very material way.

Eighth Session—Thursday Evening

Rev. J. C. Kunzmann, D. D., superintendent of English Home Missions of the Gen-

ral Council, gave the following excellent ddress on the subject, "The Kingdoms of his World Lie Before You—Onward for he King":

The history of government is written all over with ruelty. The annals of time are a succession of bru- al aggressions of the strong against the weak, the elfish exploitations of the cruel against the weak. t the first they exterminated their foes, but finally, ealizing that a live captive is worth more than a ead warrior and a self-perpetuating native more aluable than depopulated land, they enslaved the itter and exacted tribute from the former. The ivilization of Greece and Rome was based on this dea. The last remnant of heathenism disappeared hen Lincoln signed the Declaration of Emancipa- on. Feudalism was the next reform before which lavery was to recede and the sole right of the easant bound to the estate was that he could re- eive a portion of the increase of the fields he culti- ated and the flocks he raised as the royal knight ight graciously award. The remnants of this sys- m existed in the Russian muzhik before the revolu- ion and in that of the peon from the Rio Grande to atagonia. The next reform was the capitalistic ystem in which the employee is not tied by his in- erest in the property and his ability to feed the laves, but simply secure the hands he requires to o the work without concern beyond what the law ompels of the bodies and souls connected with those ands.

The kingdoms of the world were offered to Jesus. nnointed by John the Baptist as the Prophet, Priest nd King of the next world, the dove, symbol of pirit, descended upon him and the voice of the ather said: "This is my beloved Son, in whom I m well pleased." In the wilderness among the ild beasts He was tested by the Devil. The ema- iated Son of God was assaulted with hunger and mpted with bread. He was appealed to by honor nd glory. Satan, the prince of the age, is ready surrender to God all power and authority. From n "exceeding high mountain" he showeth Him all he kingdoms of the world and the glory of them. he ambition of Alexander gratified without a strug- e. With a wave of a hand and self-complacent mile he says: "All these things shall I give Thee. hey are yours if Thou wilt fall down and worship e." To this end was He born that He should rule he kingdoms of the world. No, not as a gift from atan, but the kingdom of the world transformed nto the kingdom of God. Jesus would neither bow he knee nor accept the sordid kingdoms of the orld.

When God called Israel from the Egyptian brick- ards, disciplined them in the wilderness and led hem into the promised land, it was that they might e a holy nation, a royal kingdom, in whom all the ations of the earth might be blest. We never se sight of the divine intention and the human per- rseness in the inspired record. It is the longing f holy men and the message of its prophets. Amos ets forth its justice, Hosea its mercy, Micah its rgiveness, Isaiah its redemption and Ezekiel its egeneration. On Jordan's banks the messenger of he covenant announces the presence of Christ with he words, "Repent, for the kingdom of Heaven is t hand."

Christ nowhere gives us a specific definition of the ngdom, but the terms were fully understood by he believers in His day. The Old Testament is full f it and He begins with its fuller elucidation in he ermon on the Mount, in His parables and His cove- ants with His disciples even to the last day He pent on earth. It was in Him.

The kingdom is here and is to come. It is a present eality and a future realization. Christ taught His isciples to seek first and supremely the kingdom of leaven and its righteousness with the assurance that he necessities of this life should be added. It is anifest in every Christian. He walks on earth with he badge of heavenly citizenship. In proportion as e and his fellow believers permeate society and overnment with its principles, in that proportion t makes progress among the children of men.

True, we are never taught to look for a sinless orld nor for the full coming of His kingdom this ide of eternity. The tares and the wheat grow to- ether even until the harvest. But they both grow. he field is the world and in proportion as the hurch by word and sacrament gathers unto God a oly seed and sows it unto this field in that propor- ion will the tares find no room. We are God's hus- bandry, God's co-workers. With the great commission with the all-power of Jesus and with the great prayer bringing down power from on high, it is with us, God's representatives, to have His name increasingly hallowed on earth. His kingdom come on earth and His will be done on earth as it is in Heaven.

The Church is not the kingdom, but exists for the purpose of working with Christ through the Holy Spirit for the kingdom. To her has been given the keys of the kingdom so that by word and sacrament they might loose men from their sins, unite them with the life-giving Saviour. The Church is Christ's body. He is her loving and directing head. Without Him she can do nothing and without her He does nothing. She is His mouth to speak His word, His hands to do His work and His feet to run His errands. If the hands are palsied and the feet numbed, what can a living head, joined to such a body, accomplish? Christ is strengthened not in Himself but in us. The work has been committed to the church and the degree to which the kingdom advances or declines depends on her. The Apostles in their day sought to restore the kingdom of Israel under the marvelous outpouring of the spirit. Jerusalem soon had five thousand men, then multitudes of men and women were added to the church and then a great company of priests. But in less than four years after the founding of the church, Jerusalem was destroyed, the Jews were scattered over the face of the earth and a new beginning had to be made.

True, the Reformation again proclaimed the faith once delivered to the saints and sought to establish the kingdom of God among the nations. Mightily did the movement spread and civil and ecclesiastical tyranny was shaken to its foundations. An autocratic church dominated the unbelieving Leo and stirred up the autocratic kings so that Spain, France, Belgium and Italy stamped out the Reformation by bloody persecution. Austria crushed it by similar methods and Russia prevented its entrance. The Protestant rulers in Holland, Scandinavia, Germany and England dominated the church by the state and the mighty movement was shorn of its power in the house of its friends.

The world has been searched—the three known continents, Asia, Africa and Europe, had been traversed to find a nation to whom God could trust the propagation of His kingdom. And none was found. Nobly did individual Christians and churches in all Protestant lands witness for Christ, but the political and ecclesiastical power throttled the church and the official or organized church tithed mint, anise and cummin and forgot the weightier matters of law.

Then this western continent was opened and the northern and dominant portion dedicated to carry out those principles which Catholic countries rejected and Protestant land prevented from becoming a kingdom. Here a virgin soil was furnished into which the seeds of the kingdom were to be sown, to bear rich fruit for the kingdoms of the earth. Hither came the Pilgrims, the Dutch from Holland, the Puritans from England, the Huguenots from France, the Lutherans from Sweden and the persecuted Palatinates and Salzburgers from Germany, with their open Bible, their holy faith and their strong determination to establish God's Word among men. Here, for the first time, was a continent settled from Maine to Florida and from the Atlantic to the Pacific by colonies and bands with the distinct and avowed purpose of maintaining for themselves and imparting to others the beauty and blessings of the religion of Jesus Christ. Not without defects and weaknesses, never absent from the best, there grew up the free church which was a logical precursor of the free state. The Declaration of Independence was nothing more nor less than the transfer of the Protestant doctrine of priesthood of believers from the sphere of the church to that of the state. Our state and national institutions, which later Gladstone designated as the greatest instrument ever formed by man, was but a development of the constitution of the church. Our Supreme Court, which is now the arbitrator between forty-eight commonwealths, the forty-eight United States of America, is but an extension of the principles which Jesus lays down for the settlement of disagreements. Upon this principle we have relied for peace among ourselves and peace among all the nations of the earth.

It was not Luther and his noble associates who failed. Their work is still going on, caught up in its outer elements by groups even outside the church. The failure was on the part of the organized church, which rejected or diverted the movement. In the non-Protestant lands it was rejected and in the Protestant lands it was diverted.

We have entered the war with a spirit of Christian altruism and in all that men do or say we are to maintain that high standard. It is with malice toward none, with charity toward all, that we have drawn the sword. If we are wise we shall prepare for an honorable peace and a reconstruction which shall weld us together in loving confidence.

Let us first be right with God; all hatred, malice and false accusation must be laid aside and we must appear with clean hands and heart before our Master. That call to repentance and godly living of our President does credit to the parsonage where he knelt beside his father around the family altar and besought the help of the Father in Heaven to rightly discharge his duties on earth. The Senate, the House of Representatives concurring, in the name of the people of these United States resolved That it being a duty peculiarly incumbent in the time of war humbly and devoutly to acknowledge our dependence to Almighty God and implore His aid and protection, the President of the United States hereby respectfully requests a day of public humiliation, prayer and fasting, to be observed by the people of the United States with religious solemnity and the offering of fervent supplications to Almighty God.

God has permitted this calamity to come upon the world, has surely permitted it not because we were so good. There is no reward or recompense for our righteousness. Our President has outlined the right attitude with which we are to approach the throne of Grace. A right attitude to God will insure the right attitude to our enemies.

The convention adopted by a rising vote a resolution of thanks to the Luther League and congregation of First Church, Greensburg, for their open-hearted and courteous hospitality.

President Menges thanked the delegates and speakers for their attendance and interest, announced the committees for the ensuing year and declared the convention adjourned, after which all joined heartily in singing the Luther League Rally Hymn and "America," and left the "city of seventy hills" feeling it was good to have been there.

Luther League of Illinois

Twenty-fourth Annual Convention at Ottawa, September 27, 28, 29

BY MRS. MINNIE L. BOEDECKER.

A TOWN in the prettiest section of Illinois had been chosen as the "Convention City" for the twenty-fourth annual convention of the Luther League of Illinois, which was held September 27, 28 and 29, at Ottawa, Ill. The theme very fittingly was "Loyalty." In the absence of the State President, Mr. J. Alex Nelson, the meetings were conducted by Mr. C. T. A. Anderson, Chairman of the Executive Committee, who is also President of the Luther League of America.

The address of welcome was made by Rev. A. O. Mortvedt, Pastor Loci, who said:

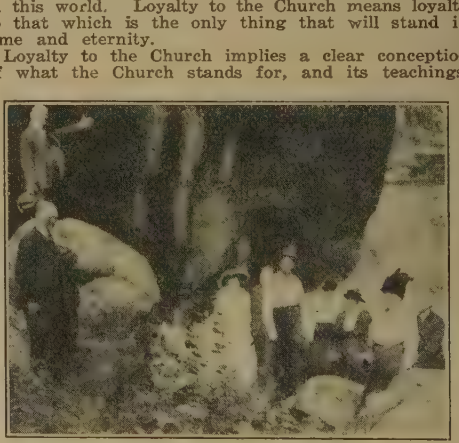
I wish to extend a hearty welcome to all the friends who are with us tonight, and especially to those of the Luther League of Illinois—a hearty welcome to our Church and to our homes! Our wish and prayer is that the deliberations of these meetings and the doings may be such that everything may redound to the honor and glory of God and the upbuilding of His Church. May God bless the message that is to be brought here by this convention. We bid you a hearty welcome!

I am indeed sorry that our president cannot be here, but his business would not permit. On behalf of the Luther League of Illinois, we thank you for your cordial invitation to hold our sessions here, and we are going to try to hold a convention that will not only be of benefit to you, but to ourselves, and also to each and every one attending its sessions.

The address of the evening, "Loyalty to the Church," was delivered by Rev. W. A. Kiser, of Chicago, Ill, who said in part:

We are speaking of loyalty to the Church. What is the Church? The Church with some people seems to be a club or an organization the social functions of which they can attend; or an organization to which they can belong in order that people may have a little better opinion of them. Many people today belong to the Church for what they can get out of it materially. I have in mind a doctor who joined the largest Lutheran Church in his town and whose wife joined the largest Presbyterian Church, simply for the material benefit they received. We have gone to the Church for what we could do, not only for what we could get. The Church therefore is a body of believers—the Church contains those who are to be saved. The Church is that organization in this world planted by Jesus Christ Himself for the saving of souls—it is the only organization which Jesus Christ has planted for the upbuilding of His Kingdom. Loyalty to the Church means, then, faithfulness to that which is best and dearest in this world. Loyalty to the Church means loyalty to that which is the only thing that will stand in time and eternity.

Loyalty to the Church implies a clear conception of what the Church stands for, and its teachings.



A GROUP OF DELEGATES.

A man cannot be loyal to the Government and to the State unless he knows something about them. And so in order to be loyal to the Church we must have a clear conception of the teachings of our Church. I believe that today there is less excuse for ignorant Christians than ever before. There was a time when not only the laity, but also the clergy knew very little; but those excuses have gone out of date. There is no excuse in a country where there are schools and churches for ignorant Christians, and this is particularly true of the Lutheran Church. With all the advantages we have, we ought all have a clear conception of what the Church stands for.

Our confirmation vows are very much in harmony with loyalty to the Church. To be loyal to the Church we must have a deep interest in the Church. A man not interested in a certain thing cannot with much advantage work for its development and progress. A man not interested in our country and government and not interested in winning the war in the shortest possible time cannot be loyal. A man interested must be loyal to his

ntry. One interested in his Church must be al to it. We must not only have a deep interest the Church, but strong convictions. You can e everything away from a man but his convic-ns. Every true Lutheran has his convictions t the Lutheran Church is the best Church.

n order to be loyal to the Church we must be al to its preaching services. It has pleased God save people through the preaching of His Word. Church, through the activity of its members, may some people on the right path, but it is through preaching of the Word that sinners are con-rted and saints edified. All loyal members are ular attendants upon divine services; loyalty to Church, then, also means faithfulness to hear-God's Word.

Loyalty implies being loyal to the pastor. Religion t does not touch a man's pocketbook does not ch his heart very deeply. To be loyal to the urch we must be loyal to its support. If every-dy—Sunday School, Luther League, and Church mbers—would be 100 per cent. loyal, would not urch work take on a different phase of activity? t only every member loyal, but loyal all the time. is very easy to work for the Church as long as ngs go well. It is easy to be a true American times of peace; but some have found it hard in es of war. We must be loyal in times of adsity as well as in times of prosperity. Being loyal es sacrifice, denial, and effort and expense. Some ple's religion is not good when snow is on the und, or when it is raining or when it is hot, or re this new law became effective for the con-vation of gas, or as long as there are other at-tions in one way or another.

After the appointing of the Credentials mmittee, we were introduced to our hosts d taken to the homes of the good people Ottawa.

At the second session, on Saturday rning, a paper on "Loyalty to the Lu-er League" was read by Mrs. Minnie L. edecker, president of the Luther League Chicago. It was a practical presenta-n of a League service which created ch interest. An interesting discussion sued as to what could be done to win the alty of members. This led to a dis-ssion of socials and the business and de-tional meetings, from which we gathered many good ideas, which will no doubt be carried out during the winter months by the Leagues having representatives present.

The reports of the various officers were read, showing that the past year had been a good one for the Illinois League. The Resolutions, Nominating, and Auditing Committees were appointed.

The following telegram from Mr. Harry Hodges, General Secretary of the Luther League of America, was read:

Greetings and best wishes for a most successful convention. Keep the home and altar fires burning until the boys come home. The Lutheran, the most democratic of all Churches, must help to make the world safe for democracy, not alone by the gift of 200,000 of her sons and $34,000,000 of Liberty Bonds, but in exalting the righteousness of the nation at home, for the war will not be won over there, but over here. (I Sam. 30: 24.) "As his share is that goeth down to the battle, so shall his share be that tarrieth by the baggage; they shall share alike."

THE CONVENTION CHURCH AT OTTAWA, ILLINOIS

The convention instructed the Program Committee to arrange for a special twenty-fifth anniversary program next year.

After a luncheon, prepared by the young ladies of Pleasant View College, a party of the delegates took a trip to Starved Rock, and to those who had never been there this little section of our state was a revelation. Upon the return to the church, an oyster supper was served, and the evening session was devoted entirely to business. The Auditing Committee reported that the books of the Treasurer had been found correct. The following set of resolutions were offered by the Resolutions Committee:

1. Resolved that we give thanks to Almighty God for His blessings during the past year, and beseech Him for continued blessings on our work during the coming year.
2. Resolved that we reaffirm our loyalty to our

Government and express it in such ways as supporting Liberty Loans, War Savings Stamps, and Red Cross work.

3. Resolved that we urge our Leaguers to continually pray for our boys in service and support them in every way possible.

4. Resolved that we approve the action of the national body in raising the dues, and ask the Leagues to back up the Luther League of America by raising the full amount of the dues.

5. Resolved that we strongly urge our Leaguers to use the Topics and to subscribe for the LUTHER LEAGUE REVIEW.

6. Resolved that we ask the Extension Committee to put forth greater effort to increase the membership in the State League.

7. Resolved that we express our hearty thanks to Rev. Mortvedt and the people of Trinity Church for their kind hospitality.

Respectfully submitted,
REV. W. A. KISER, Chairman.
ALICE N. CHRISTENSON,
JONAS FOSS.

These resolutions were all adopted.

Election of officers was the next order of business, and this election resulted in the following candidates being named for the next year: President, Kenneth Hurst, Carthage College, Carthage, Ill.; Treasurer, Carl W. Meyer, Chicago, Ill.; Recording Secretary, Miss Alice Mortvedt, Ottawa, Ill.; Corresponding Secretary, Miss Josephine Ostrem, Morris, Ill. Executive Committee: Three years, Rev. W. A. Kiser, Chicago, Ill.; two years, Miss Hulda Miller, Chicago, Ill.

Mr. Kenneth Hurst, the President-elect, was introduced to the Leaguers, and his frank and genial manner at once won the love and confidence of all members present. After a rising vote of thanks to the retiring officers, all were invited to the church parlors for a little social gathering.

The Sunday morning session consisted of regular divine services, with a splendid sermon by Rev. A. O. Mortvedt. The Rally on Sunday afternoon was exceptionally well attended, and after listening to the address of Dr. Elmer F. Krauss, of the Maywood Seminary, every one present felt amply repaid for having come out, for this was without question one of the most unusual and most stirring addresses that had been heard in this community for some time. Dr. Krauss's address was on "Loyalty to the State."

With the repeating of the Lord's Prayer and the Benediction, the twenty-fourth convention was officially closed, and we know each one of us will do better work during the coming winter for having been there.

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The Luther League of Canada

Eleventh Annual Convention at Galt, Ontario, May 24-25

BY REV. E. H. BECKMAN.

ABOUT 125 delegates and visitors attended its sessions, coming from about twenty-five different points in Ontario and the United States.

The mayor of the city, Dr. W. S. Dakin, extended a civic welcome. Mr. James Kent welcomed the delegates and visitors on behalf of the local League. To both of these addresses, Mr. Stanley Gartung, vice-president of the convention, very fittingly responded.

The Extension Committee reported the organization of a new League in Dunbar. The president appointed the following committees: Nominating, S. Gartung and Revs. Zinck and Willison; Press, Revs. Willison and Beckman; Auditing, Messrs. Neeb and Vollick. Corresponding secretary's report was adopted. The delegate to the Canada Jugend Bund Convention reported having been well received and granted the privileges of the floor. The session was closed with devotional exercises conducted by Rev. M. Voelker, of Preston.

The convention then adjourned to the banquet room of the Galt Y. M. C. A., where the women of St. Paul's had dinner awaiting them. Much thanks is due these good women, who left nothing undone to minister to the needs of the "inner man."

The president welcomed the Rev. O. Klaehn, of Stratford, fraternal delegate of the Canada Jugend Bund. He addressed the convention, referring especially to the proposed union of his organization with the Canada Luther League. He was followed by Mr. S. Cooper, student pastor of St. Paul's, Guelph, who presented a very fine paper dealing with the keynote of the convention, "Strength in Unity."

A motion was carried that a telegram of greeting be sent to the Nova Scotia Luther League in session at Bridgewater, N. S. This was followed by the report of the Committee on Union of the Canada Luther League and Jugend Bund. This report, after some discussion, was adopted. The treasurer's report showed a balance of $138.64. It was decided that hereafter the statistical reports shall be sent with the dues to the treasurer of the District Leagues. The Student Aid Committee reported the work accomplished during the year and presented for the approval of the convention plans for raising and rules and regulations for disbursing the moneys of this fund. A motion was carried that the offering of this session be contributed to student aid. Harry Hodges, of Philadelphia, Pa., then presented greetings from

he Luther League of America. He stated hat we should consider ourselves more losely related than ever since our two ountries were united in a common cause. e also told of how the Lutheran Church eads in all patriotic work in the States hrough the agency and activity of the ational Lutheran Commission.

A fine supper was served by the women f the church at the Y. M. C. A. This in- titution's kindness in throwing open its oors and giving the delegates and visitors he freedom of its building was greatly ap- reciated by all.

Rally Session

At the grand rally in the evening the hurch was crowded to the doors. The rst address, "The Luther League a Train- ng Camp for Service," was delivered by arry Hodges. He said in part:

"Jesus Christ drafted every member of is Church for all ages to come into His ervice when He gave the great commission ineteen hundred years ago. We must all erve His cause, and happily we of the utheran Church have a training camp for hat service in the Luther League. Here re some good reasons why every young erson of the Lutheran Church should be Luther Leaguer. The Luther League as built on God's Word. It is soundly utheran. It is churchly. It is of the hurch, by the Church and for the Church. t is educational, not sentimental. It em- hasizes the points of agreement between utherans of all bodies—not their points f difference. It is open to all Lutherans. his is no time for partisans. In this cri- is of our Church all Lutherans must stand nited, as all parties in the nations are nited at this time. The Luther League as grown out of a necessity recognized y the leaders of our Church. It is con- ervative. Some people use the word con- ervative when they mean stagnation. here is a difference. The Luther League s spiritual, social and practical. It is our hurch's training school for service. It eeps our youth from drifting. There are hree words much used today: Conserva- ion, Loyalty and Preparedness. These vords express what the League stands for. ome men say that this war proves that the hurch has failed. It hasn't. Men have ailed, but not the Church. The second salm pictures to us the present failure. anks, stocks and business may fail, but he Church cannot. 'All power is given nto Me in heaven and in earth; go ye herefore into all the world, and lo I am ith you alway even unto the end of the orld.' 'Upon this rock will I build my hurch, and the gates of hell shall not revail against her.' These are the words of Jesus Christ. They are the words of God. Therefore, if the Church could fail, He would not be God. The Church cannot fail. The Church has all the equipment and appliances necessary for the service of God. It needs you, and the Luther League is a training school in which you can prepare for that service."

This was followed by an eloquent rally address on "Service and Salvation in the Lutheran Church," by Rev. John Schneider, of Kitchener.

Fourth Session

Just prior to the opening of this session on Saturday morning the delegates were entertained to an auto ride around Galt. In the absence of the president, Vice-President Gartung took charge of this session. The session was handed over to Mr. Harry Hodges, who conducted a very interesting Round Table discussion on Luther League work. He showed the duty of each officer, committee and member of the League and gave the following standard to be aimed at at each League meeting: 1. An average attendance of at least half of the enrolled members at each meeting. 2. The punctual attendance of all. 3. The following officers at least, present: President, vice-president, recording secretary and treasurer. 4. The following committees, at least, present: Devotional, Membership and Social. 5. Meetings begun on time. 6. Leaders present and prepared. 7. Each member to take some part at least once each quarter. 8. Daily Bible reading at home.

The report of the Nomination Committee was adopted and the following officers, committees and delegates were elected for the coming year: President, S. Gartung, Kitchener; recording secretary, G. Prestien, Hespeler; corresponding secretary, Miss A. Otterbein, Hamilton; treasurer, B. Knauff, Waterloo; literature secretary, Miss E. Jones, Galt.

Credential and Statistical Committee: Miss C. Thiel, Kitchener; Miss G. Braun, Preston, and Miss E. Scherer, Kitchener.

Trustees: Messrs. G. Boyer, Hamilton; J. A. Loa, Ottawa, and G. Casselman, Morrisburg.

Extension Committee: Revs. E. Beckman, Galt, and A. Zinck, Brantford, and Messrs. S. Cooper, Guelph; J. A. Loa, Ottawa, and S. Gartung, Kitchener.

Student Aid: Rev. E. Beckman and G. Prestien for three years; Rev. M. Voelker and H. Seyffert for two years, and D. Knorr for one year.

Delegate to Jugend Bund: Rev. E. Beckman.

Delegates to Luther League of America at Buffalo, N. Y., August 27 to 29: Mr.

E. B. Westcott, Rev. E. Beckman, Rev. M. J. Bieber, D.D., Rev. A. Zinck, B.A., Miss E. Jones, S. Copper, Miss A. Otterbein, Rev. G. Weidenhammer, Miss M. Bockelmann and S. Gartung.

Alternates: Revs. W. H. Knauff, E. Huenergard, E. Bockelmann and H. J. Behrens, Misses H. Hoffmann, and H. J. Stiver and E. Scherer, and Messrs. B. Knauff, J. Kent and A. Grosz.

Motions were carried that dues to the Luther League of America for two years, amounting to $75, be paid; also $5, expenses of Harry Hodges from Buffalo.

Fifth Session

The Committee on Credentials and Statistics reported 44 lay delegates, 7 pastors, 2 fraternal delegates and 57 visitors were present at the convention, a total of 110, in addition to quite a number who failed to register. Eighteen Leagues sent in statistical reports, showing a total membership of 703, there being a gain of 28 for the year.

Total receipts of all Leagues for the year amounted to $1,504.65; expenditures, $1,139.77, of which $424.59 was contributed to benevolent causes, or 72 cents per member.

The Committee on Junior League Work reported through Miss Prestien, of Hespeler. There are six Junior societies, four organized in 1917 and two in 1918, with a total membership of 177. The report was adopted and the committee reappointed, consisting of Miss S. Kuhl, Preston; Mr. Irschick, Waterloo; Miss Prestien, Hespeler.

Mr. Irschick was appointed to make an investigation of the Canadian Standard Efficiency Test program for boys' work and report in the form of a paper at the next convention the advisability or inadvisability of the Canada Luther League officially taking up this work.

Rev. Beckman was elected General Secretary and Organizer of the Canada Luther League, and he is in the meantime to supervise the boys' work of the Luther League.

The following report of the Resolution Committee was adopted:

1. That a hearty vote of thanks be extended to the pastor, members of the congregation and all who so kindly received the delegates and visitors into their homes and contributed to the success of the convention.

2. That a vote of thanks be extended to the press for their kindness.

3. That a vote of thanks be extended to the local Y. M. C. A. for their hospitality and in giving this convention the freedom of their building.

4. That the local Leagues put forth every possible effort in support of the Red Cross and patriotic work of their respective communities.

A motion was made that the Student Aid Committee of the Canada Luther League approach the Synod of Central Canada at its convention for the purpose of eliminating the existing confliction of the Student Aid Bunds of these two bodies.

Mr. S. Cooper was elected editor of the Luther League page in the Canada Lutheran for the coming year. A motion was carried that a bulletin containing the list of officers of the Canada Luther League and local Leagues with their addresses be printed and a copy of this be sent to each officer whose name appears therein, also that the local Leagues notify the corresponding secretary of the Canada Luther League of the new officers elected whenever an election occurs. An invitation from the Luther League of St. Peter's Church, Preston, to hold the next convention in that church was accepted.

WHERE KHAKI COMES FROM

Among the best known features of missionary work in India are the great industries which the Swiss-German Basel Missionary Society developed to give employment to converts. These industries are now operated under British or Swiss supervision. For the manufacture of tiles there are seven factories, all well equipped with modern machinery and under expert engineering supervision. One of these alone, that of Kudroli, has an output of 5,000,000 tiles a year and employs 400 people. The Government of India issued an order that mission tiles only shall be used in the Public Works Department. But not only are they sold in India, Burma and Ceylon; they are exported to Sumatra, Borneo, East Africa, Australia and Arabia. The buildings on the Uganda Railway from Mombasa to Port Florence are all covered with mission tiles.

The Basel Mission United Weaving Establishments are similarly extensive. The head office is in Calicut, and employs 700 persons. Jacquard looms are used and the products include table and household linen, damask linen, underclothing for men, women and children, cotton checks, mercerized ladies' and gentlemen's clothing goods, etc. It is interesting to learn that khaki was first manufactured in these mission shops. The name comes from the Hindi Khak, rust. It was first adopted by the police of Mangalore and then introduced by Lord Roberts into the British army.—*Missionary Review of the World.*

REV. LUTHER M. KUHNS, Editor, Omaha, Nebraska; with W. C. Stoever, Litt.D., Philadelphia, Pa.; J. M. Reynolds, Yatatie, N. Y.; I. S. Runyon, New York, N. Y.; A. T. Mienler, Philadelphia, Pa., as *special associates, and the co-operation of the Literature Committee of the Luther League of America.* Send all articles, communications and news items that concern the Editorial Department to the Editor, Rev. Luther M. Kuhns, 440 Paxton Block, Omaha, Nebraska.

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Editorial

THE WAR BRIDES

Conditions have created new situations. ne of these is touched upon by a secular aper. It is from the pen of an experi-ced newspaper writer familiar with the ays of the world. This is what is said:

> These are days when many marriages are occurring in haste. Sudden calls to soldiers result in a sudden determination of the soldier and his sweetheart to wed before his departure. Frequently but a few days is taken to get ready for the fateful step. The frills and furbelows of fashionable weddings are absent. There are neither bridesmaids nor ushers. Probably the bridegroom and the father-in-law are secretly pleased to escape a lot of obnoxious formalities. The brides perhaps feel a little pang at missing the customary celebrations.
>
> Many cautious people feel that a lot of these marriages are undertaken very impulsively, with little thought about the fitness of the union, and that when the soldier returns the wedded life may not be happy. It means in some cases that the bride may soon be a widow, with the burden of a child to bring up and educate.
>
> This is no time for sudden sentimental attachments and love at first sight, kindled by the fascination of a uniform. Soldiers have always had a traditional power over the girls. There is something about their garb and carriage and assurance that the feminine heart cannot resist. Marriages of that kind give little promise of permanence. The girl so easily won may in the absence of her husband be lost with equal speed.
>
> Where young people have known each other well and have fully resolved to marry it would seem well to set aside some of the ordinary considerations of cool prudence. Otherwise the girl would have many regrets in the sad case that he did not return. It will be a comfort to the boy in the trenches to feel that she is finally his, and both of them will bear the separation better. He may return not fully able to earn the kind of living the girl is accustomed to. But life is full of risks that must be taken. If the girl has the soldier spirit they will make their way.

There is the saneness of a father's con-rn and the wisdom of an experienced an of affairs in this comment. It has uch in it to merit serious reflection.

BE A BATTERY

Delegates to the conventions have an ob-gation and owe a duty to the local Leagues ey should not neglect. The convention ason for this year is over. The good of ese conventions should not die away like an echo and be forgotten. The inspiration of the meetings of the convention must be imparted to the members of the League at home by the delegates. Those at home are entitled to share in the goods things of the convention by the reports of the delegates and their added interest and activity in the League. The enthusiasm of the delegates must be the electric current to vivify and stimulate with new energy and higher purpose the League in the local church.

LOOKING AHEAD

The merging of three great Synods into one great integral body has given the Lutheran Church a prestige and a rare opportunity. The union of the General Council, the General Synod and the United Synod in the South to organize the United Lutheran Church in America is to the Church, by far, the most important event of the entire year. It is an action momentous, and of the greatest and most far reaching consequences. By it the Lutheran Church is placed in a coign of advantage for future service. In the history of our Church in America it has no equal, and in the days to come, that seem soon to be upon us with all their tremendous possibilities and problems, the Lutheran Church must bear its just and adequate share in meeting these possibilities and helping solve the problems the World War has thrust upon us. The merger places the Lutheran Church in a position to deal thoroughly and strongly with the future. A new era is upon us. The lines of development consequent upon this war run out far and radiate in very many directions. To thoughtful men it must be evident that the merger of the three Lutheran Synods at this time is most opportune. God's providence in the affairs of men and in the progress of His Church is unmistakable.

General Secretary's Letter

DEAR FRIENDS:

Your secretary has just attended the second annual meeting of the General War Time Commission of Churches in the National Capital.

This Commission was created by the Federal Council of the Churches of Christ in America, and your secretary, together with the secretaries of the other denominational young people's societies, has been invited to attend its meetings. Dr. Robert Speer, one of the best known laymen in America, possibly in the world, is its chairman. Dr. Speer is the only layman known to the writer that has received the honorary degree of D. D.

The object of the Commission is fourfold, viz: To be an agency through which the Churches can work together at common tasks without sacrifice of principle;

To promote the religious life of the Army and Navy by helping the chaplains regular and otherwise;

To provide an agency to reinforce the efforts of the Government to maintain the moral condition of the Army and Navy;

To outline a program to which the Church can approach unitedly in accomplishing new tasks which are presented by the war, industrial conditions, etc.

The following subjects were presented and discussed:

Religious and moral problems of the Army and Navy.

The Chaplaincy, regular and voluntary.

The Church's part in carrying out the Government's program against social vice and disease.

Conditions in the Army abroad.

Lessons from the experience of the past year.

The new problems of the Church on account of the war.

The industrial and home missionary problem.

National unity and race problems.

The war and the religious outlook.

The war work program of the Church for the coming year.

The Third Assistant Secretary of War, Mr. Keppel, under whose jurisdiction comes the religious activities of the Army, was present and explained the recent order eliminating civilian chaplains.

The reason given was twofold: First, to have a force of military trained chaplains to do the work both here and abroad, notably the latter. Secondly, to have the work under the direction of the commissioned chaplains. The chaplain in charge, however, is at liberty to secure civilian chaplains where needed. This he claimed provided better organization and better recognition. He spoke of the French praise of the morals of our army.

Both Chaplains Axton and Frazier, head chaplains of the Army and Navy, respectively, plead for the very best men for chaplains, saying: "Send us the men you cannot spare. Men who will die for their country and their convictions."

Chaplains no longer receive their appointments through political pull. They are first recommended by their denominational committee, then by their denominational board or commission, then by the Federal Council, and then by the head chaplain of the Army or Navy, as the case may be. Chaplain Frazier said that the present corps could be stacked up against any one. He praised the Commission in this connection in being the avenue to reach the thing desired.

Dr. Strayer spoke of the social evil. He said that in order to stamp it out the taboo of the subject must be lifted and it must be treated like any other plague. A source book of information has been published. The social evil in the army camps reaches back into the community. One hundred and ten red light districts adjacent to military camps have been closed. The war has provided an opportunity to overthrow this ancient evil. To send a clean army to Europe we must make the nation at home clean.

Mr. Lee spoke in behalf of the American Red Cross. He said the organization aimed to be supplemental to the Medical Corps of the Army, also to assist the families of those at the front. Many telling illustrations were given which lack of space forbids us to mention.

Dr. Macfarland made a report of his visit to France as a Commissioner of the Federal Council. He claimed that the greatest part of the work must be done not *over there*, but *over here*.

Our own Dr. Knubel, President of the Lutheran Commission for Soldiers' Welfare, then spoke in his usual clear and forceful way. He said in part:

"The time has come when the Church must give a special message to labor, and in order to do this she must be democratized. The dignity of labor and the laboring man must be stressed. A Christian tone must be put into labor and the bestowing rather than the earning power placed in the ascendancy. The highest form of labor is Christian labor in the service of God. We speak of Christ the carpenter, the physician, the soldier, and as

(*Continued on page* 34.)

Our Churches and Institutions

n Some of Our Large Cities

EW YORK

—Rev. A. H. Holthusen, formerly pastor of . John's Church, Jersey City, has removed Wagner College, Staten Island, N. Y., where has entered upon his duties as president. agner College was formerly in Rochester and the educational institution of the New York nisterium.

—Rev. Junius B. Remensnyder, D.D., LL.D., s been invited by Archbishop Soederblom to liver a course of lectures on "The History and sition of Lutheranism in America and of the ion of the Three Lutheran Bodies." The lec- es are to be delivered in the lectureship on e Claus Petri Foundation.

—Rev. Horace F. Martin, B.D., M.A., re- ved the degree of Doctor of Philosophy from e State University of Iowa. He has accepted call to become organizer and headmaster of e Silver Bay Boys' School, Silver Bay, Lake orge. The school will use the property of e Y. M. C. A. and will be directed by the same ard of trustees that governs this property and nducts the various Y. M. C. A. gatherings at s place.

—The National Lutheran Commission for ldiers' and Sailors' Welfare has established 312 West Seventy-second street, in New York y, the first of a series of home clubs for diers, sailors and marines which it purposes organize in the Eastern cities of embarkation. is new work of the commission is being pervised by Secretary Mary E. Markley, who tes that by September 14 the reception room d fifteen beds will be ready for the accommo- ion of guests, though the full complement fifty beds and the canteen service will not be mpleted until the beginning of October. In is splendid house at the corner, Riverside ive and Seventy-second street, all Lutheran isted men will find a real home in New York.

ILADELPHIA

—The Rev. Paul Zeller Strodach, pastor of ace Church, Roxborough, Philadelphia, has en elected by the board of directors as in- uctor in the English Bible at the Philadelphia eological Seminary.

TTSBURGH

—Rev. Ambrose Hering, of the Pittsburgh ier Mission Society, was appointed one of the ee delegates to represent the Protestant urches of that city at the Inter-Church Con- ss in Chicago.

—Rev. Charles P. MacLaughlin, D.D., of eensburg, Pa., has accepted the unanimous l to the pastorate of the First English Luth- n Church of Pittsburgh, Pa.

FFLINBURG

—President Aikens has been notified that by will of the late Susan Detwiler, of Mifflinburg, Susquehanna University will receive the sum of $1,000 to endow a ministerial scholarship. Miss Detwiler lived to the ripe old age of ninety-six.

CUMBERLAND, MARYLAND

—Rev. C. R. Botsford, of Selinsgrove, Pa., field secretary of Susquehanna University, Selinsgrove, has accepted a call to St. John's Church, Cumberland, Md. During his connection with Susquehanna he traveled 25,440 miles, spoke 1,092 times, and secured over $8,900, besides other gifts and subscriptions not yet available.

CHICAGO

—The Lutheran Editorial Association held its annual convention in the Auditorium Hotel, Chicago. There was a good and representative attendance of editors and managers. At the first session the officers for the coming year were elected as follows: President, Rev. L. G. Abrahamson, D.D.; vice-president, Rev. J. Sheatsled; secretary, Rev. Emil Rausch; treasurer, Mr. Grant Hultberg.

Preceding the editorial meeting the National Lutheran Managers' Association held its convention. A number of business matters were brought up for consideration which were of mutual interest to the various publication houses.

It was very evident from the discussion that there is a very strong movement throughout the Church toward the discontinuance of all foreign languages, and especially German, in favor of English. The officers elected are: President, Mr. Paulus List; secretary, Mr. Grant Hultberg, treasurer, Mr. Sundheim.

—The Rev. Ira O. Nothstein has accepted a call extended to him by the board of trustees of Augustana College and Theological Seminary to take charge of the Denkmann Memorial Library.

CLINTON, IOWA

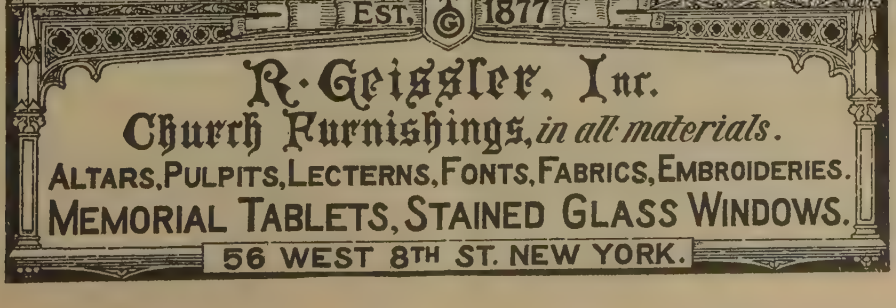
—Prof. John Fritschel, president of Wartburg College, Clinton. Iowa, tendered his resignation as president at the recent meeting of the board. Rev. E. H. Rausch, of Waverly, Iowa, has been called to succeed Prof. Fritschel as president.

NEWBERRY, S. C.

—President Derrick, of Newberry College, and Rev. C. J. Shealy, pastor of Grace Church, Prosperity, S. C., have been appointed members of the board of instruction of registrants as provided under the new regulations issued by Provost Marshal General Crowder.

WATERLOO, CANADA

—The Rev. N. Willison, pastor of the Unionville-Buttonville parish for four years and of the Sherwood congregation for two years, has resigned and accepted the call extended to him to become professor in Waterloo College.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NEW YORK

NEW YORK CITY

—Mr. George C. Zecher, president of the Luther League of New York State, has issued a letter to the Leagues of that State calling attention to various important matters. Among these are the following:

That your president has received a communication asking him to urge all Leagues to offer constant prayer for young men and women in our Church for the ministry.

That every local League forward a list of names and addresses of every member of the League to the president of the State League, giving the names of all officers.

That every local League (or district League wherever possible) make preparations for a Luther League rally to be held on or about Dr. Martin Luther's birthday. That a program be arranged for this occasion and that said rally be held in the church of the League and an invitation be extended to every one connected with the church to attend same.

I would urge that at the rally to be held on Luther's birthday, by the various local and district Leagues, a collection be taken and said collection after expenses have been deducted be turned over to the state treasurer, Mr. Louis A. Biel, 1415 Taylor avenue, Utica, N. Y., through your district treasurer, to be applied toward paying our debt to the national organization which must be done by us this year.

PENNSYLVANIA

PHILADELPHIA

—The State League Bulletin for September contains a succinct history of the twenty-five years of activity of the Luther League of Pennsylvania by Mr. Francis C. Leupold, the editor.

Mr. Francis C. Leupold has offered his services to the Government for military duty either at home or abroad.

LANCASTER

—The annual convention of the Lancaster District Luther League was held in the Lutheran Church at Reamstown, Rev. B. G. Welder, pastor, September 26. At the morning session addresses of welcome were made by Mr. H. S. Fry on behalf of the Reamstown League, and by Rev. Welder, pastor of the church. Mr. W. M. Mearig, New Holland, presented his report as president, and the reports of the extension and executive committees were received. In the afternoon Rev. J. E. Whitteker, D.D., of Lancaster, and Rev. L. C. Menges, D.D., of Harrisburg, spoke on the spirit the young Lutheran should manifest after the war. Other speakers were Mr. W. H. Menges, president of the Pennsylvania State League, Menges Mills, and Mr. Francis C. Leupold, Philadelphia. Miss Brenda Mellhouse, of Norristown, gave a demonstration of Junior League work. Mr. Harry Hodges, General Secretary of the Luther League of America, addressed the convention in the evening on the subject, "The Luther League a Training School for Service." The convention was one of the best in the history of the district.

YORK

—Mr. W. H. Jones, chairman of the extension committee, has issued a circular letter calling attention to Luther League night, and asking its observance by the Leagues of the district. The letter states that at the meeting of the committees and presidents it was decided that Luther League night be conducted in connection with the church services in as many local churches as possible, the formal church service being dispensed with on that night and the evening service being given over entirely to the presentation of Luther League work. Also it was the consensus of opinion that the offerings in the local societies on Luther League night, October 13, 1918, should be given to the district for its extension work. Send offerings to Miss Pauline Lehn, treasurer, 527 South Queen street, York, Pa.

Mr. Henry W. Jacobs, chairman of the literature committee, has issued a circular letter which says:

"Let us, as young people, read good literature, that will enlighten and lead us close to God and His beloved Son, who died that we may have everlasting life, and not read the false literature which is thrown around, which leads us away from God.

"Let us, as Young People's Societies, be the recruiting office to enlist young men and women for the service of Christ, who is our Captain and Saviour, who never lost a battle. Let us enlist in His service, for the field is white unto the harvest and the laborers are few. "Pray ye, therefore, the Lord of the Harvest, that He may send laborers unto His vineyard."

NEW JERSEY

—Henry W. Fiedler, president of the Luther League of New Jersey, issued a stirring call to the Leagues of his State in connection with the twenty-third annual convention of the State League, which was held in Grace Church, Rev. Robert Schlotter, pastor, Perth Amboy, October 11 and 12.

WISCONSIN

MILWAUKEE

—Dr. W. K. Frick, the beloved pastor of the Church of the Redeemer, Milwaukee, departed this life August 20. The Church of the Redeemer is the pioneer English Lutheran congregation of Milwaukee and Wisconsin. Dr. Frick fell peacefully asleep in Jesus at the Layton Home.

The impressive funeral services, which attracted a great multitude of clerical and lay sympathetic admirers to the stately edifice at Grand avenue and Nineteenth street, abundantly testified to the esteem in which he was held, and to the loss which is felt in this community and throughout the Church.

Dr. Frick was an indefatigable church worker. Small in stature, large of head, and with quick movements, he was here, there and everywhere, from the Atlantic to the Pacific, looking after the interests of his beloved Lutheran Zion. His spiritual birthplace and childhood home was Old Trinity, of Lancaster, Pa., a pioneer Lutheran congregation of America. And throughout his long ministry of forty-five years (ten at St. Paul's, Philadelphia; six in Gustavus Adolphus College, St. Peter, Minn., and twenty-nine here in Milwaukee) he not only kept up, but added to the tradition of his origin.

Three things, yes four, may be said to characterize Dr. Frick's activities, especially in later years: his pastoral oversight; his loyalty to the Synod and the General Council; his zeal for English Lutheranism, and his incessant propaganda of his convictions through the church press.

Dr. Frick was an active Luther League worker. He was foremost in organizing the State

(*Continued on page* 33)

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Luther League Topics

rst Sunday
Advent December 1, 1918.

LUTHER: THE PROFESSOR, PREACHER AND PASTOR
(Historical)

Micah 6:4-8.

HINTS FOR LEADERS.

Use the opening and closing services ven in the Luther League Hymnal.

Hymns: 76, 82.

Psalm 1, read responsively, conducted by e leader.

Gloria Patri.

Collect: O Lord God, Heavenly Father, ho hast given Thine only Son to die for ir sins, and to rise again for our justifica- on: quicken us, we beseech Thee, by Thy oly Spirit, unto newness of life, that rough the power of His resurrection, we ay dwell with Christ forever; through the me, our Lord Jesus Christ. *Amen.*

Scripture lesson: Micah 6:4-8, read by e president.

Hymns: 40, 44.

Arrange to have different members pre- nt a few thoughts on Luther, on "The rofessor," "The Preacher" and "The Pas- r," and give each of these sub-points to her members to discuss.

Special music, either instrumental or cal.

Remarks by the leader.

Summing up of the topic and discussion y the pastor.

Announcements.

Lord's Prayer.

Hymns: 30, 24.

LESSON MEDITATION.

The prophet reminds the people of God's reat work on their behalf in Egypt. He ad delivered them from bondage. He had ven them great leaders, with Moses at eir head. By signs and wonders, He re- aled Himself to them and taught them believe in Him. They had known God y His righteous acts.

Burnt offerings could not alone atone for eir ignorance, indifference and forgetful- ess of God who had befriended them in eir time of need. There must be some- ing more than sacrifices. The prophet dicated what God expected. What God xpected of His people then He expects to- ay of each of us. What God expects is is, "He hath showed thee, O man, what good; and what doth Jehovah require of ee, but to do justly, and to love kindness, nd to walk humbly with thy God."

DISCUSSION.

In studying the life of Luther as a professor, a preacher and a pastor, try to observe how he fitted into the requirements of each.

Luther the Professor. Luther was the most illustrious and renowned professor of the University of Wittenberg. On the recommendation of John Staupitz, Vicar General of the Augustinian Order, the Elector Frederick of Saxony invited Luther to become a professor in the university at Wittenberg.

Luther's unique and marvelous personality gave an attractiveness to his teachings that won him wide fame. His lectures were very remarkable. His teachings of the doctrines of the Church gave them vitality. He looked upon his position as professor as a great privilege and a solemn duty. He was extremely popular. He was practical. His language helped to make clear and plain the great truths he sought to set forth.

Dr. Mellrichstadt tells that Luther's words often touched his very heart, and he predicted "this monk will confound all doctors, bring a new doctrine, and reform the Church, for he stands on the writings of the prophets and apostles, and relies on the words of Christ." It is upon this basis Luther stood, not only as professor, but also as preacher and pastor.

Luther the Preacher. Luther was a sensational preacher, that is, his preaching made a sensation. This is the best type of preaching. "He preached in the Castle Church at Wittenberg, and his power as a preacher was wonderful. He wielded his mother tongue with greatest ease and facility, speaking the simple, unadorned language of the understanding." His sermons have a directness that is really modern. He was a popular and practical preacher. His illustrations were effective, and his language homely and picturesque. His sermons on the Gospels illuminate the truth.

Pictures of Luther as he preached reveal his earnestness and show the rapt attention his expounding of the truth excited in the people. In their structure, the sermons are different from the sermons of today, but they struck a popular chord and tremendously influenced those who heard them.

Luther the Pastor. As a spiritual adviser Luther was pre-eminent. His own experiences taught him how to deal with the spiritual needs of the people.

he Luther League Topics, complete lessons (of which the above are outlines and review) in 32-page pamphlet covering three months can be supplied at rates given on page 22 by LUTHER LEAGUE REVIEW, 318-326 West 39th Street, New York City.

Notwithstanding his busy life, Luther found time to administer to the spiritual wants of the people and in many respects he is a model pastor. He never shunned his duty in his care for souls.

One of the pictures that we have of Luther represents him in his visitation among those stricken with the terrible plague. He was intent on ministering to the sufferers from the loathsome disease and to those dying from its ravages. Luther always tried to meet the requirements of a real shepherd of the people.

Two things put Luther in the position of a pastoral leader. One, his translation of "the Bible into the language of the people. This giving of the Word of God to the people in their own language was the crowning work of Luther's life. The open Bible, in the hands of the people, was a main reason for the success of the Reformation." God's Word is the great text book for all pastoral success.

The second thing Luther did was to give us the Catechism. "His small Catechism has had a larger circulation than any other book in the world except the Bible. It was the first book to be translated into the language of the North American Indians." For the Swedish Lutheran pastor preceded Elliot in his ministrations to the Indians. About 500 copies of this Catechism were printed. Possibly nine copies are extant in America.

In every position Luther was called upon to occupy he proved himself a man. Because he was a true man, true to himself, true to God, faithful in his engagements, honest and upright in his dealings, he endeared himself to the great common people. Dr. Schaaf well says, "No man—save the apostles—deserves so much to be held in grateful remembrance as Martin Luther, remarkable alike as a man, as a Christian, as a theologian, as a Bible translator, catechist and hymnist, as the bold champion of the freedom of conscience and of the chief leader of the Reformation." The Roman Catholic Count Stolberg bears this testimony to Luther: "Against Luther's person I would not cast a stone. In him, I honor, not alone one of the grandest spirits that have ever lived, but a great religiousness also which never forsook him." These estimates by friends and foes alike could not have been given unless in some way the man measured up to the Scriptural requirements in our text. Compare the man Luther as professor, preacher and pastor with God's requirements of a man.

(References: Consult the lesson discussion in "The Topics" for further information, also Peter's "History of the Reformation," any Life of Luther, and Lutheran Manual for additional points.)

Bible References. Prov. 23:7; Isa. 55:2; Matt. 5:6; John 6:27; Josh. 14:10; Deut. 30:15; Ps. 24:4; Deut. 10:12; Ex. 24:7; Isa. 56:1; Jer. 22:3; I Cor. 13:1; Zech. 7:9; Prov. 15:33; Isa. 57:15, 66:2.

Second Sunday in Advent. December 8, 1918.

AM I SUITED TO THE LUTHERAN MINISTRY?

(Missionary)

Matt. 20:25-28.

HINTS FOR LEADERS.

Hymns: 7, 21.

Psalm 95, with Gloria Patri.

Collect, page ix, Luther League Hymnal, "For the Ministers of the Word."

Hymns: 41, 63.

Reading of the Scripture, Matt. 20:25-28, by the leader.

Prayer by the pastor.

Discussion of the topic by the leader.

Hymns: 213, 212.

General discussion.

Have some member give information about the Lutheran colleges and theological seminaries. Have another member give the number of Lutheran congregations and Lutheran pastors, the number of missions, and if possible the vacancies recorded by your Synod, giving also the number of students for the ministry in your Synod. Have the pastor give information in regard to beneficiary education fund and the fund provided for aged pastors and widows of the Church.

Hymns: 34, 157.

Announcements.

Lord's Prayer.

Benediction by the pastor.

LESSON MEDITATION.

Ministers of the Lutheran Church preach the Word of God in simplicity and truth. The keynote for the pulpit of the Lutheran Church is faith.

The mother of Zebedee's children came with an amazing request to Jesus. She came with her sons to Jesus to ask that the Master would grant them a certain request. He asked what they wanted. She replied that she wanted the highest places of honor for her sons. She requested that one might sit on His right hand and the other on His left hand in His kingdom.

This astounding request Jesus answered by telling her she and her sons knew not what they were asking. Could they endure what He had to endure? Her ignorance was manifest. They should indeed bear suffering for His sake. The high honor they sought, Jesus said, was provided for those who earned it. Jesus' language is "To sit on my right hand and on my left is not mine to give, but it shall be given to them for whom it is prepared of my

her." The other disciples naturally e angry when they heard about this request of their companions, James John. By teaching the disciples to be ly, Jesus quieted the tumult. Real atness, He taught them, was in service. oever would be great must serve. us set the example. He came into the ld to serve and in the spirit of service gave His life a ransom for many. The at principle is, "for the Son of Man came seek and to save that which was lost."

DISCUSSION.

he teaching of the Church is stated in icle V of the Augsburg Confession, nely: "That we may obtain this faith, Office of Teaching the Gospel and adnistering the sacraments was instituted. , through the Word and sacraments as ough instruments, the Holy Ghost is en, who worketh faith where and when leaseth God in them that hear the Gos, to wit, that God, not for our own merits, for Christ's sake, justifieth those who eve that they are received into favor Christ's sake." This is the doctrine of Gospel ministry. The ministry is the -appointed agency for bringing men into nciliation with Him.

o the Lutheran minister the Word is a ns of grace. He preaches justification faith as the great central doctrine of Church. He administers the sacraits of Baptism and the Lord's Supper. stands for a positive Christianity. One ur Lutheran writers says: "In view of Godless spirit of the age, the flood of kedness in high places and in low, and currents of ungodliness and indifference t enter the Church with their deadly and alyzing effects . . . we appreciate efforts of earnest men to awaken a lost ld and a sleeping church to the great ities of God and eternity of sin and reption, and rejoicing in every success ed in the winning of men to Christ and stemming to any degree of the tide of erialism and false spiritualism around To preach the Word under such conons and for the purposes of convicting n of sin is the business of the preacher, re especially the Lutheran preacher. oes this invite you; does this arouse in a spirit to come to the rescue of sing men; do you feel that God has laid n you a work to do? Like Samuel, is re a voice calling you? Like Saul, are receiving a summons for service? ink of the ministers that you know. dy the pastors you know. Think of ir work. Study their character. Watch m under every circumstance. Study ir every opportunity for good and learn m their lives whether they be selfish or not in service and study what it means to be a minister in the Lutheran Church. Ask yourself searching personal questions to determine whether your life work lies in the ministry. Ask yourself whether the Lutheran ministry as you know it presents an attractive calling to you. Is there a duty imposed upon you, an obligation to enter the ministry as you see it and know it, and appreciate its need? Is there the appeal in the whitened harvest to you for a life work?

There is great need in the Church for consecrated, God-fearing men. As never before the Church needs men of talent who can expound the truth, and who, in service for others, are willing to spend and be spent.

The dean of one of our seminaries has this to say: "The attention of all young men in our congregations, having the necessary qualifications, and who are free from any immediate call by our Government in other spheres, is called to the League which the Church and the nation has, in this critical time, for their service in the ministry of the Gospel. As our seminaries and church colleges open, we ask for the special prayers of our congregations that at this time of peculiar stress, there be no falling off of candidates for this most important of all offices."

To preach the Word and to administer the sacraments is the duty of the minister and pastor. It is the seed of the spiritual life. When Luther reopened the Bible and studied it carefully for himself, he discovered the lost truths of Christianity. In his preaching he gave these back to the people. A great burden rolled from his soul. He saw that monastic penances and self-mortification were no substitute for justifying faith in Christ's blood and righteousness. Likewise the Lutheran minister is to set forth the great truth of the Gospel according to the evangelical standards. The Lutheran Church expects her ministers to be preachers of the Word and spiritual shepherds. As pastors caring for the flock and preaching the Word of God, the Lutheran minister has a rare opportunity for reaching the people savingly for Christ.

Question: Has your congregation sent any young man into the ministry?

(References: Augsburg Confession, Lectures on; Luther as a Spiritual Adviser; Tracts and Leaflets by Lutheran Publication Houses.)

Bible References. Rom. 10:14-15; Eph. 4:11, 12, 13; Cor. 16:11; I Thess. 5:12, 13; Heb. 13:7, 17; II Cor. 7:15, 16, 13:2; II Thess. 3:4; II Tim. 2:24, 4:5; I Pet. 5:2, 4:10, 11; Titus 2:7; I Pet. 5:3; II Thess. 3:7; Jer. 3:15, 23:4; II Tim. 4:2; Ezek. 44:23; II Tim. 2:25.

Third Sunday
in Advent. December 15, 1918.

GOD'S JUSTICE CONDEMNS MAN

(Biblical)

Rom. 3:9-24.

HINTS FOR LEADERS.

Opening and closing services as given in the Luther League Hymnal, from which all the hymns are selected.

Hymns: 61, 51.

Psalm 19, read responsively, conducted by the secretary.

Gloria Patri.

Hymns: 36, 71.

Scripture lesson, Rom. 3:9-24, read by the leader.

Hymn: 73.

Arrange for special music, either vocal or instrumental.

All stand in prayer and have three or four sentence prayers, closing with a prayer by the pastor.

Give out subjects for discussion as follows: "How God Gave Men His Law," "How He Threatens Transgressors," "Man Has Broken God's Law," "All Men Are Guilty," "God Will Punish in This World and the Next."

Hymns: 50, 27.

Lord's Prayer.

Benediction.

LESSON MEDITATION.

Christians at Rome are told by Paul that "we have before proved both Jew and Gentiles that they are all under sin." No exceptions were made. This teaching applied universally to all. How striking is the statement by the apostle. All are under sin. There is none righteous, no, not one. From verses ten to eighteen inclusive there is the explicit teaching of the Scripture. Read and meditate upon this testimony of Scripture and one becomes convinced that men alike are under sin.

On the one hand we have the stupendous fact of sin and Satan; on the other hand, we have the glorious revelation of a Saviour and salvation.

DISCUSSION.

By "justice" we mean God's right, true and just way of impartially carrying out the ends of His law. His will is the law for all His creatures.

Justice is a trait of God's character. It is fully taught in the Bible. It is by His justice God judges and condemns the world.

By "condemns" we mean to blame, censure and to declare to be wrong. It passes sentence of doom and punishment. Like a judge in a court who passes sentence upon a man, sending him to jail, or like a ship forfeiting its cargo, God's law declares us unfit for use or service until we repent.

Two words stand in opposition—"condemn" and "justify." All through the Bible "condemns" stands opposed to "justify." The one dooms, the other saves.

By Adam's sin man fell. By Adam's sin man incurred guilt which deserved punishment.

All men are guilty. This is the plain teaching of Scripture. Jesus was the only sinless man who ever lived on the earth after the fall. All others have shown in heart and life that they are sinful. Some of course have gone out of their way more than others in sin and have been more wilful in committing sin, but all men are guilty.

The following statement gives some idea of the universality of sin and the fact that all men are guilty of breaking God's law. "The prevalence of crime, drunkenness, impurity and divorce; the eager desire to get rich, the unlawful power of money, the corruption of politics, the selfishness and other lack of consideration for others so often manifested in business life, the crushing of the individual on the stock exchange, the cruelty of competition, slyness, deceit, pride, inordinate self-esteem, revengefulness, malice, hatred and envy in people who are usually regarded as comparatively good—all this, and much more which might be mentioned, illustrates the truthfulness of the Bible's description of depravity of the natural heart and life."

All deserve punishment. This is the outcome of sin. Earthly governments do likewise. The murderer and the robber cannot be allowed to go unpunished. No state could live that did not punish wrongdoers. Even so God must punish to preserve His own. He must maintain the integrity of His character. He must uphold the holiness of His laws. Theodore of the Studium, who died in 826, wrote these lines, which we may adopt as our own:

"Enter Thou not in judgment with each deed,
Nor each intent and thought in strictness read.
Forgive and save me, then,
O Thou that lovest men!
Thee, One in Three blest Persons! Lord o'er all!
Essence of essence! Power of power! we call.
Save us, O Father, Son,
And Spirit, ever One!"

(References: Bible Teachings, Catechism, The Elements of the Christian Religion.)

Bible References. Gen. 6:5; Deut. 32:5; Jer. 6:7, 16:12, 17:9; Eph. 4:18; Ps. 51.5; Job 14:4, 15:14; Deut. 9:24; Isa. 48:4; Rom. 8:7, 8; I Cor. 2:14; Gal. 5:17; I

(*Continued on page* 33.)

Intermediate and Junior Topics

DECEMBER 1.

ther, the Professor, Preacher and Pastor.
By Rev. C. M. Teufel.

cripture Lesson—I Tim. 4:14-16; II Tim. 4-15; II Tim. 3:16-17.

eneral Truth—In Paul's instruction to othy as given in the epistles of Timothy we the very best material for guiding a work- n any sphere in the Lord's service. Judg- from Martin Luther's life and methods he wed closely after these instructions. Note fully the truths advanced in the scriptural rences.

uther as Professor—Wittenberg University, ew college founded in Luther's time and ng for its goal scientific and solid instruc- , was the scene, excepting a few months, Luther's teaching.

e began teaching in 1509 as a young man. was foretold that he would accomplish a lution in teaching which he did. He made sophy subordinate to theology and made the Scriptures the sole textbook for the teach- of theology. Further the great central truth Scriptures, God's grace and righteousness as ed through faith in Jesus Christ was con- tly emphasized.

a professor he ever remained a student self. Wonderfully popular was he for the ber of students increased rapidly.

uther as Preacher—He began preaching in convent then went to a chapel rudely built ood and clay, then to the city church and ward in journeys of evangelical ministry. nty-five thousand people once listened to a on preached by him.

e preached as he said "the dearly beloved Scriptures faithfully and purely." He ed with zeal to develop out of it the one truth of salvation. His sermons became s.

His style was plain and natural. His ardent ions flowed forth in a free living stream it was this familiar unconstrained heart- hing method which distinguished him above he preachers of his time."

uther as Pastor—He understood the people is time which meant he must often have in their homes. He knew their needs and catechism must have been the direct result is pastoral labors. To the whole people Germany he became a great spiritual chief it is said mingling with them he was de- . wise, honorable, cheerful—making an ideal or.

DECEMBER 8.

m I Suited to the Lutheran Ministry?"
By Rev. C. M. Teufel.

cripture Lesson—Matt. 20:25-28.

eneral Truth—The setting for the Scripture n is in the request which an ambitious er made for two zealous sons. (Find this est.) After Jesus had told James and John their privileges were He showed to the ples the great contrast between man's ideas God's in regard to success in life. So y plan and prepare for positions in life h will give them power and authority over rs. Jesus showed the better way.

sus' Idea of the Ministry—The principles announced were that greatness consisted in ming one who ministers to others. This "minister" here contains the thought of ering this service to others because one ses freely to do so.

o become the chief of all one must become servant of all. This word "servant" here contains the idea of being a slave. A slave is one who has no right to expect any return for his services. Hence to become really a chief one a person must be willing to render help without any expectation of pay or even thanks for it.

The further ideal for true ministers was that Jesus Himself be their example. "*Even* as the Son of man came not to be ministered unto but to minister, and to give His life a ransom for many." With Him as example would mean then going about doing good as Jesus did and to give one's life a payment in redeeming others needing to be released from bondage of any kind. While it is impossible to be a ransom in the sense Jesus was yet His example can act as a mighty incentive to one.

"Am I Suited to the Lutheran Ministry?"—How can this question be answered? What kind of a ministry is the Lutheran ministry? The Lutheran Church is a thoroughly Scriptural Church. Hence if the Scriptures describe what kind of a ministry the ministry ought to be then we can depend upon it that the Lutheran ministry accepts that kind of a ministry. Hence if in one's heart is the desire to be a follower of Jesus according to the foregoing principles of free-will service plus a willingness to serve for the sake of serving and without constant thought of what pay or material or even eternal reward will come one can expect approval for the Lutheran ministry. Especially is this true in a Church wherein "works" is never recognized as a means of salvation. Also if the example of Jesus appeals to one and the heart entertains the wish to be engaged in life as He was it is likely that a fitness for the Lutheran ministry is possessed. And there is no place for usefulness greater.

Hints to Leaders—Have the League memorize the Scripture lesson during the meeting.

DECEMBER 15.

God's Justice Condemns Man.
By Rev. C. M. Teufel.

Scripture Lesson—Rom. 3:9-24.

General Thought—The nature of God and the nature of sin are the direct opposites. It is the nature of sin to spoil, to degrade, to corrupt, to debase. It is the nature of God to make perfect, to make holy, to make good, to make pure. Hence God's nature cannot love nor endure sin. Further, God wants man for His companionship. As long as sin is in man God cannot have a satisfying association with him. God, too, is the enemy of sin. He sees that those who commit it ought suffer for its consequences. God who ever deals justly expects man to do the same. But man does not because he cannot and he cannot because sin is in him. Hence God's sense of justice condemns man.

THE FACTS PROVE GOD'S POSITION RIGHT.

All Mankind Sinful—Rom. 3:10-11 shows

None righteous, none seek after God, none do good.

All gone astray, all unprofitable.

All Parts of Man Sinful—Rom. 3:12-15, 18.

Throat—Open sepulchre.

Tongue—Uses deceit.

Lips—Under them the poison of asps.

Mouth—Full of cursing and bitterness.

Feet—Swift to shed blood.

Eyes—No fear of God before them.

All Activities Unholy—Rom. 3:16-17.

Ways—Full of destruction and misery. Know not peace.

But God Saves Man—His justice is satisfied not by deeds sinful man can do for sinful man's acts are effected by his sin but by Grace of

God Himself through Jesus blotting out the transgressions, by His own death thus paying that which sinful helpless man could not.

DECEMBER 22.

"God's Love Sends Man a Saviour."

By Rev. Arthur T. Michler.

Scripture Lesson—John 4:7-10.

Select various Scripture lessons to be read in the meeting.

God Is Love—This is the great message of the Bible. Other religious books have other ideas of God. Some present him as a God of Power; others as a God to be feared while others have a hazy idea of what God is. Not so with the Bible. Here we learn that God is Love, that this is His chief nature and that He even loves those who hate Him. His children in Christ, however, are loved more intensely because they trust Him and have learned the beauty of the name Father.

Man Is Sinful—This is what the Bible says about man. And we know it from our own feelings. If anybody wants to convince us that we are naturally good, let such a one look at the world war of today. If all people are so good why are they at war? The only explanation is that evil is in every heart and makes it tremendously selfish.

Man Tried to Save Himself But Could Not—The heathen knew something was wrong with them. They saw the awful results of wickedness, but they did not know how to change the situation. Many noble men in history wrote books of prose and poetry picturing the sadness of the people but they had no remedy. Some tried to give rules of conduct which would make men better but it was useless. Therefore God planned to do for sinful man what he could not do for himself.

God's Love so Great He Had to Act—This is the fine lesson the Scriptures teach. "God so loved the world that he sent his only begotten Son." And so he sent a Saviour, Jesus Christ, who did a great work, shed His blood for our sins and became our substitute. By faith in Him our sins are forgiven. But there is more to this since Christ lives to dwell in all those who accept Him. We are still weak, but Jesus strengthens us to do the things we often fail to do. When we are tempted it is He Who supplies the strength to overcome it. And by His coming into our hearts we will soon live in His Spirit.

Love Is of God—True and pure love is a power born of Him. It will show itself in loving Him. We will go to His House willingly and regularly. We will pray and read that great letter of His—the Bible. We will think of Him every day. That will be the evidence of our inner life. Now if we must be coaxed or forced to go to His Church, it is a sign that we are not living in His Spirit.

We Will Love Others—This will be the further indication that God is in us. If Jesus' love to us is appreciated we will love our fellowmen. We will not try to do them all possible harm, but rather we will do all we can to help them. This is what the world needs just now. As we celebrate the birth of the great Jesus let us think of how much He gave up to save us. Then let us resolve to practise in our lives a love to our fellows. They are created in God's image just as we and it is necessary that we practise what we are taught by Christ. The world needs more love just now rather than hate. Let us pray for more of the Master's Spirit.

Essays—"Life of John," "Contents of John, Chap. 1."

Questions—How many writings are ascribed to John? Why does John speak so much of God's Love? What is the great love chapter in the N. T.? Who wrote it?

DECEMBER 29.

"Idleness a Curse."

By Rev. Arthur T. Michler.

Scripture Lesson—Prov. 6:6-11.

Use other Scripture lessons in the meeting.

Our Tendency to Idleness—There are some people who, if they had their way, would loaf and expect others to support them. There are others who would not work if they did not have to. At any rate all people have a tendency to idleness and if not corrected in youth will result seriously in later life.

Idleness Tiresome and Degrading—Now if we could idle our valuable time away and produce nothing, it would become a most tiresome thing. If you are compelled not to do anything for a long time, you would soon find it the worst punishment ever devised. Then, too, idleness is degrading. It makes a man a consumer while others must produce to supply the demand. If you are a consumer only you are a pest in society and not a part of it. Such a life destroys independence and self-respect and starts an otherwise fine soul on the downward path.

God Commands Work—Now God knows what is for our highest good. Therefore, when He says that we shall eat bread by the sweat of our brow, He teaches us the necessity of toil. Remember, God has planned for our good; therefore follow His directions.

God Works—Our Lord Jesus, when speaking of the Father and Himself, said: "My Father worketh hitherto and I work." God then is represented as working and in this shows us the divine example. In the beginning He performed the tremendous task of creation and then rested. And ever since God has kept at it, planning for us, caring for and feeding us, and leading us to the fountains of living waters.

Work Develops and Enobles—This side of the topic we may fail to appreciate, but it is true. We are created with great possibilities. They lie in us and remain there unless developed. Now work does this. We have talents which Christ says are to be increased. And what a joy it is to work and see the results of our activity. Some young people get tired of their school life, yet it is this opportunity that will make them fitted for life. All of this enobles our soul. Let us never be a shirker but a worker and plan to toil and toil and toil for it is God's way and this is the best.

Resolutions—The New Year will soon dawn and how shall we go into it? It ought to be with a greater idea of the value of time. Time is our great gift come from God. Let us make at least one resolution—namely to be so busy in study and work that the time given us will be used for the highest and best.

JUNIOR.

DECEMBER 1.

A Christmas Star.

By Miss Brenda Mehlhouse.

Scripture Lesson—Matt. 2:1-3, 9-12.

The star that shone over Bethlehem.

(Arrange a special program. Sing Christmas hymns. Give exercise, "Visions of the Christmas Star," included in packet. This can be made quite effective by having children in costume, or with band over shoulder with name of country represented. Have recitation, "White Gifts for the King," found in *Tidings*. Additional material for topic will appear in *Tidings, Lutheran Boys and Girls* and *The Lutheran Mission Worker*.)

Suggestion for Leader's Talk on "How Points Our Christmas Star"—Our Christmas star—the same star that shines for us on Christmas—points into many lands. It shines into the dark country of Africa, where its brightness cannot pierce through the thick forests into the dark

nes of the black people, or through the fear
l terror and dread of evil which fills their
rts, for they do not know the story of the
r. Our Christmas star points to the big
ntry of China—to 400,000,000 of people, who
n their incense at the altars of strange gods
ecause they do not know of the light of
thlehem's star, nor of the Saviour who said,
am the Light." Another point of the star
ches into India, a big country where millions
every year without ever knowing of the
r. Still another point of the star reaches
Japan, where many more bow down to false
ls who cannot hear them. Away off amid the
w and ice of the Arctic regions shines the
r, too, over the land where the Eskimo dwells.
the south, in South America, and in the
nds of the South Seas, some rays of light
ne from the Christmas star. The Indian in
wigwam home, sees the rays, too, and
ispers of a Great Spirit; while the lonely
untains people see the gleam of the star.
Why do these people not know of Jesus?
y is it that today, over 2,000 years after
t star shone over Bethlehem, that only half
the world knows the message of that star?
is because we have not done enough to spread
t message.
What can we do to make that star shine into
the world? The Bethlehem star had a mes-
e for the wise men, it told them that Jesus
s born—so if we wish to make the star shine
must proclaim that message.
The star which shone over Bethlehem did not
nd still—it went before the wise men and
ught them to Jesus. So our Christmas star
st move on until it leads into the uttermost
rts of the earth, and all nations are brought
the feet of Jesus. We can help carry the
ssage.
Our missionaries everywhere are spreading
light of Bethlehem's star, our deaconesses in
ir deeds of mercy, all who help in our Chris-
n hospitals and teach in the schools and
ndergartens, all who help in our orphan
nes, all are spreading the light. We can
ke our star point into every land by working
them.
The wise men who followed the star brought
us rich gifts, so we, too, can make the star
ne brighter by our gifts to tell others the
ristmas story.
And by prayer we can make our star point
o every land, it will shine just as far as we
y—how far have you prayed for it to shine?

DECEMBER 8.

The First Commandment.
By Miss Brenda Mehlhouse.

Scripture Lesson—Ex. 20:1-6.
Development—One of the finest stories in our
d Testament is that of God giving the chil-
n of Israel the Ten Commandments. Moses,
ir great leader, is called up into the moun-
n and there receives the tablets of stone with
se laws inscribed upon them.
As they journeyed through the wilderness
d entered the Promised Land, these Israelites
t many people who worshiped strange, false
ds instead of Jehovah, and so the very first
w God gives them is a clear, positive command
put Him above all else. "I am the Lord thy
d which have brought thee out of the land
Egypt." And about these other gods comes
e command, "Thou shalt not bow down thy-
f to them, nor serve them."
Just so long as they obeyed this command-
nt God helped these Israelites, but every time
ey disobeyed and worshiped these false gods
ey were terribly punished. God had said to
em, "I am a jealous God, visiting iniquity
. . unto . . . them that hate me, and
shewing mercy unto thousands of them that
love me and keep my commandments."
This commandment is for us today, too. We
must believe truly in God, and put Him before
everything else in our lives. So often we forget
and put other things ahead of believing in God,
of worshiping in His church, of doing His
work.
Some of us think good times and pleasure is
ahead of serving God, and we don't care, or are
too tired or haven't time—to go to Sunday
school, or church, or Junior League, or we
want to go somewhere else and have a good
time.
Some of us think money and fine clothes and
a beautiful home are about the best things in
this world, and we forget to put God first.
There are many fine things in this world—
books, friends, school, music—but none of these
will be worth very much to us if we put them
ahead of God, and do not make Him first in
our lives. "Thou shalt have no other gods be-
fore me."
There are many nations today worshiping
false gods, not because they are disobedient, but
because they know no better—they have never
been told. The huge, ugly Buddhas in China
and Japan, the hideous elephant gods and mon-
key gods in India, the fetish gods of Africa—
all these are worshiped because the people do
not know of the God who said, "Thou shalt not
make unto thee any graven image."
We must first put God ahead of all else in
our lives by believing in Him, going to church,
saying our prayers, reading our Bible and then
by doing His work—telling others who do not
know Him that He is the only true and living
God.

DECEMBER 15.

Sin Enters the World.
By Miss Brenda Mehlhouse.

Scripture Lessons—Gen. 3:1-7.
Development—God made this whole earth
beautiful to look upon—perfect in every way.
Into a beautiful garden He placed the first two
people, Adam and Eve. They were given charge
over all that was in the garden; they were per-
fectly happy, they obeyed God in every thing.
It is a picture of perfect goodness, perfect
happiness.
Into this picture comes the serpent who de-
ceives Eve by telling her that if they eat of
the tree in the center of the garden which
God had forbidden them to touch that they
would become wise. Adam and Eve both eat
of the fruit and thus by disobeying God and
doing wrong spoil this picture of perfect beauty.
Thus sin enters the world.
This story is like a parable—it has a bigger
meaning. The serpent is Satan or Sin itself
which is everywhere in this world; Eve stands
for all the human race, all the people in this
world to whom Satan comes, and tempts to do
wrong. And the fall of Adam and Eve repre-
sents all the sinfulness of the people, their want-
ing to do the things God forbids them to do.
Because sin entered the world, the world to-
day is sinful, and people are sinful and fail
to obey God's word. Just as the serpent de-
ceived Eve, so Sin like a wriggling, hideous ser-
pent creeps into our life and tempts us to do
wrong. Sin is all around us, and is always try-
ing to make us disobey God's commands.
We must fight Sin every day. Sometimes it
comes in little ways when we are least looking
for it and then it does its worst work. "It
doesn't matter" and "I don't care" and "no one
will know" are some ways it comes to us. "It's
so easy" and "what's the difference" if we are
not fair in school, if we don't play just fair—
if we grumble and complain—if we are thought-

less and careless—not willing to be kind and helpful, truthful and brave—this is Satan tempting us and leading us into doing wrong.

God gave Adam and Eve a promise by which they could be forgiven of their sin. He promised some day to send into the world His only Son, Jesus Christ, who was to save the whole world from sin, and if they believed that promise, they would be forgiven.

Jesus came to fight sin and save us all from its power—He won over all sin when He died on Calvary—and we have the promise—"Believe on the Lord, Jesus Christ, and thou shall be saved."

DECEMBER 22.

The Coming of the Saviour.
By Miss Brenda Mehlhouse.

Scripture Lesson—Luke 2:1-14.

Development—The Jews had long been looking for their King, the Messiah, long promised, to come. Isaiah had told of His coming and of His power. "The government shall be upon His shoulders, and His name shall be called Wonderful, Counsellor, The Mighty God, The Everlasting Father, The Prince of Peace. Of the increase of His government and peace there shall be no end."

They were looking for some royal king on an earthly throne with pomp and show, and when Christ came, they could not see in the tiny Babe of Bethlehem their King—so they would not accept Him. "He came unto His own, and His own received Him not."

Christ came in all humbleness and meekness so that He could better rule in the hearts of men, that they might know Him better. Giving up all the glory of Heaven, He became one of the very lowliest—a tiny babe.

You all know the Christmas story—how He came to earth on that first Christmas as a tiny babe—how there was no room for Joseph and Mary—His earthly parents—in the inn, so He was laid in the manger. So humbly He came, it was little wonder the Jews did not recognize their King.

The angels sang at His birth, no royal king was ever received with such a welcome.

The message which they sang told of His greatness, too. They proclaimed His greatness for they sang "Unto you is born this day in the city of David a Saviour which is Christ the Lord." They knew this Babe was the greatest of all Kings, for He was to be the Saviour of the world.

And they sang, too, of the glory of God, "Glory to God in the highest, and on earth, peace, good-will to men." His greatness was proven by these words.

And lastly, the angels told of His earthly Kingdom. "Behold I bring you good tidings of great joy which shall be to all people." The whole world was to be His, all people were to be His subjects, and this again proves His greatness.

The Saviour came again to each one of us at this Advent season. He asks us to receive Him into our hearts, and let Him rule there, and then He asks us to carry the message of the angels—so that the blessed message of Jesus' birth—the "tidings of great joys"—may be to all people.

DECEMBER 29.

The Work of John the Baptist.
By Miss Brenda Mehlhouse.

Scripture Lesson—Luke 3:1-14.

Development—A strange man was John the Baptist. Going off by himself into the wilderness, clad in rough raiment of camel's hair and a leathern girdle, his food locusts and wild honey, this messenger of Jesus Christ's was fitted to do the great work he had to do.

His work was not to be easy, and this hard life in the desert fitted him for it. It made him strong, courageous, fearless to stand up for the right, and speak against evil.

The time in which John lived was an evil one. "Generation of vipers" he called the people, because of their wickedness. They had forgotten God, so content were they in following out their own evil ways. They had to be awakened out of their sin.

Christ came to save sinners, and He needed some one to go ahead and prepare the way to arouse the people—and this was John's work.

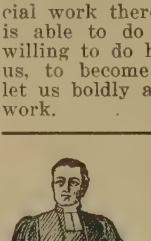
He was fearless and bold; even though many scoffed and mocked him, and many became his enemies, he went boldly ahead preaching the Truth, and making the way ready for Jesus and His preaching.

John had first of all to tell the people of their sin. All sorts of people came out to hear him—he was so courageous and spoke out what was in his heart so truthfully that people everywhere in Judea heard of this wonderful preacher and went out to hear him. There were the proud Pharisees and Sadducees from Jerusalem, there were old and young, rich and poor, men, women and little children, the hated publicans, soldiers, people of every class—to them all John preached the one message—that the time for the coming of the Lord was at hand, and that they were sinful and not ready to receive Him. "Prepare ye the way of the Lord, make His paths straight," was his message.

Next, John's preaching was to urge the people to repent of their sins. "Repent ye for the Kingdom of Heaven is at hand," was his cry. He told the people that the only way for them to be saved from their sins was for them to repent. He preached repentance for the remission of sins.

And lastly He told the people that when they repented they must show their repentance by their deeds. "Every tree that bringeth not forth good fruit is hewn down and cast into the fire." And so he told each one what they must do to show their repentance. The publicans must take no more than belonged to them, the soldiers were to show violence to no one, all were to share their goods and show kindness to one another.

God had work for John the Baptist to do, and He has work for each one of us. There are many places where God needs workers and whenever God needs some one to do some special work there is always some one ready who is able to do that work. And as John was willing to do his, let us be willing, if He calls us, to become His ministers, or missionaries, let us boldly and fearlessly go forth to do His work.



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LUTHER LEAGUE OF AMERICA

(*Continued from page* 24.)

ague, and never was absent from a convenn when in good health. He took a lively erest in everything connected with the Luther ague.

SOUTH CAROLINA

—Our young people of South Carolina who ve a federation will hold their meeting in arleston, October 11 to 14. In all probaity the Reformation cantata, "The City of d," will be rendered one afternoon during the vention.

NEBRASKA

—At Paxton, a Luther League was organized nday evening, October 13. Rev. H. F. eenewalt is pastor.

—Rev. Klaus de Freese, president of the Neaska State Luther League, and pastor at ooper, suffered the loss of a brother beloved the death of Rev. S. de Freese, pastor of Mark's Church, Omaha, October 2. Brother Freese was suffering from influenza. He eached Sunday morning, September 29, but s unable to preach at night, and died the llowing Wednesday. The REVIEW extends its rtfelt condolence to the bereaved family and atives.

KANSAS

—Miss Ruth Clark and Miss Edith H. Thiers ve opened a studio in Wichita, and are using Dunning System of improved music study beginners. Miss Clark is a daughter of v. G. G. Clark, D.D., and an active worker St. Paul's Lutheran Church.

—Mr. Evan W. Tonsing, president of the ther League of Kansas, has gone to Camp nston. His duties as president of the State ague have been assumed by Mr. C. E. Buehvice-president, 2733 California avenue, peka.

—The Mary and Martha Society of the First glish Lutheran Church of Kansas City, Mo., ve $50 to the Lutheran War Fund campaign, l have also adopted a French orphan at a st of $36 per year. They have pledged themves to give 50 per cent. of all money they ke in during the year 1918 to the various nches of war work.

—On Saturday evening, August 3, 1,500 solrs were entertained with a picnic supper at ope Park by four churches of Kansas City, First English Lutheran, Christian, Methot and Congregational. The Mary and Martha ciety had a large part in making the evening most enjoyable one for the boys.

ATTLE

WASHINGTON

—The Luther League of St. Paul's Church, v. F. C. W. Stoever, pastor, was received o the Oregon-Washington Luther League. e new officers of this League are: W. S. T. rr, president, Vancouver, Wash.; secretary, ss Elsa Weissmiller, 916 North Forty-ninth eet, Seattle, Wash.; treasurer, Miss Ann nrich, Chehalis, Wash.

THE HOME FRONT

The battle front in Europe is not the ly American front. There is a home ont, and our people at home should be patriotic as our men in uniform in forgn lands.

Every American soldier who has fallen France, every American sailor who has ed for his country's cause has *given* his e for his people.

LUTHER LEAGUE TOPICS

(*Continued from page* 28.)

John 3:4; Rom. 7:7; Isa. 5:18; Jer. 8:12; Ps. 95:8, 9; Lev. 26:23, 24, 25; Num. 15:30; Rom. 1:18; Rev. 18:5.

Fourth Sunday in Advent. December 22, 1918.

GOD'S LOVE SENDS MAN A SAVIOUR

(Biblical)

I John 4:7-10.

HINTS FOR LEADERS.

Hymns: 82, 83.

Psalm 24, read responsively, led by the pastor.

Gloria Patri.

Scripture lesson, I John 4:7-10, read by the leader.

Hymns: 78, 84.

Arrange for discussion of the following: "Names of Jesus," "Why the Son of God Became Man," "God Loves Man," "Love Meets the Demands of Justice."

Arrange for some special music appropriate for the Christmas season, either vocal or instrumental.

Arrange some special features that may be locally adapted to the Christmas season.

Allow enough time in advance in making these arrangements to secure the performance of the service desired.

Have some one tell the story of Scrooge in Dickens' Christmas story.

Stand a few moments in silent prayer.

Discussion summed up by the pastor with appropriate Christmas remarks.

Hymns: 86, 85.

LESSON MEDITATION.

John was the beloved disciple. Love is his great theme. Fellowship with God in love is the teaching we gather from these verses. "Love is not merely an attribute of God, it is His very being." Therefore "If we love one another, we have proof both of His presence with us, and of our love for Him." Beautiful and wonderful are the simple verses of the apostle, but they are deep and profound in their meaning. God is love, and he that abideth in love abideth in God. How profound! How far-reaching! Here are the notes of mercy and grace.

"God is love; His mercy brightens
All the path in which we rove;
Bliss He wakes and woe He lightens;
God is wisdom, God is love."

DISCUSSION.

God reveals His love to us in the gift of a Saviour. He desired our salvation. As a judge, He did not dare relax the law, but His heart is filled with love and He spared no effort to help rescue and save His children.

Jesus to Nicodemus.

He told Nicodemus, "God so loved the world that He gave His only begotten Son that whosoever believeth in Him should not perish, but have everlasting life." This was proof and measure of God's love. The sinful, wicked and rebellious world was not annihilated. This is the wonder that God did not destroy the world, but took such pains to save it.

There is no other perfect proof of God's love than this. "Nature gives us many hints of God's love; but there is so much which is terrible which seems contrary to love, that we cannot be sure that God loves us except by this gift of His Son. The argument is irrefutable, a Morning Star shining unclouded in every dark night of trouble . . . the only condition—faith—is not arbitrary, but is the necessary condition of salvation, lying in the very nature of things as that food provided will not save a starving man unless he eats, or that schools and libraries will not make him learned unless he studies. Whosoever is far better for us, than if we were called by name, for the same name might belong to another, but whosoever includes us and every one." We note from this the effort to set forth the measureless love of God. It is high as heaven. It is broad as the east is from the west. It is deep enough to reach the sinner in his sin. It is high enough to save the sinner in the saint. There is no other way of salvation. Its cost is love.

The Way Into the Kingdom.

The way into God's kingdom and into eternal life is through love—God's love to us and our love to God. The teaching is one of the mysteries of religion, how love saves. The facts are easily comprehended. They are plain enough even for a child to use. They are deep enough for the study of the theologians. The atoning Saviour comes to earth because of God's love. The result of His coming, through faith in Him, is eternal life; salvation; the kingdom of God and the fruits are worth the cost—the most blessed gift of God to man.

Church Teaching.

Our Church teaches "God's love for man is an everlasting love. He loved us in Christ before the world began, and purposed from all eternity to save those who believed in Jesus. For God foresaw that the human beings whom He intended to create would fall into sin. And therefore at the same time that He determined to create man, He also determined to redeem him, so that in the ages to come He might show forth the riches of His grace toward us in Christ Jesus!"

This is the Christmas lesson. It is the Christmas message to each of us, and with Milton we can say:

"At His birth a star,
Unseen before in heaven, proclaimed Him come;
And guides the Eastern sages, who inquire
His place, to offer incense, myrrh, and gold.
His place of birth a solemn angel tells
To simple shepherds, keeping watch by night;
They gladly thither haste, and by a choir
Of squadroned angels hear His carol sung.
A virgin is His mother, but His sire
The Power of the Most High; He shall ascend
The throne hereditary, and bound His reign
With earth's wide bounds, His glory with the heavens."

Bible References. John 3:16; I Cor. 2:9; Jer. 31:3; II Tim. 1:9; Eph. 3:11, 1:4, 5.

GENERAL SECRETARY'S LETTER

(*Continued from page* 20.)

a result men in these callings strive to emulate him. Why not Christ the butcher, the baker, the barber? All labor must be Christianized.

Dr. McDowell spoke in behalf of the Y. M. C. A. He said: "The Y. M. C. A. does not consider itself a substitute for the Church. It does not want to be. It could not if it would. It does those things which the Church cannot do. The needs of the field determine the character of its work. It is an instrument for the use of the Church."

Dr. North spoke on the War and the Religious Outlook. Lack of space forbids me to quote from his splendid address.

Addresses were delivered by Bishop Gore, the Lord Bishop of Oxford, and Dr. Gutterie, the President of the Free Churches of England, Scotland and Wales; Dr. Hering, Bishop Henderson, Miss Cratty, Mr. Wilder, Col. Jenkins, Mr. Glen. I need not state to intelligent Christians the objects these represent.

Prof. Harry Emerson Fosdick spoke in his usual captivating style. Of course we have all read his books. Poor, indeed, is the Christian who does not possess a copy of his "The Meaning of Prayer."

Secretary of the Navy Daniels closed the session. He said: "We will win as we are worthy; we are worthy as we look for guidance from above. Pray that America may be worthy."

This meeting surely was a mountain top of inspiration and a feast of good things. I am glad to have been a participant. I wish that you all might have been.

Sincerely,

HARRY HODGES,
General Secretary.

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